

C Here after foloweth
the hystoorye of Gesta
Romanaorum.





Somtyme there dwelled in Rome a myghty
Emperour, whiche had a sayze creature to
hys doughtar named Atleta, whome dy-
uerse great lordes & many noble knyghtes
desyred to haue to wyfe. Thys Atleta was
woundres swyste on fote, wherfore suche a lawe was
ordeyned þ no man sholde haue her to wyfe but suche as
myght ouer renne her & take her by strengthe of fote.
And so it befell that many came & ranne wþth her, but

þe



she was so swyftē that no man coulde her
course of runyng. At last comyned
med þanneyis unto her fader & sayd to hym thus.
Lord ys it myght please you to gyue me your daughter
to wyfe, I wyl gladly renne wþth her. Then sayd her
fader, there is such a lawe ordyned a set, that who
so wyl haue her to wyfe, must fyfth renne wþth her, &
ys he fayle in hys course, þ he ouertake her not, he shall
lese hys heed, & ys it fortune hym to ouertake her, than
shall I wedde her unto hym. And whā the Emperour
had tolde hym all the perill that myght fall in þ wyd
wynge of her, the knyght mytfull grounted to abyde
that ieopardye. Than the knyght let ordyne hym thre
balles of golde agaynst the renynge. And whan they
had begon to renne a lyttel spare, the yonge lady ouer
ranne hym, than þ knyght threwe forth before her the
fyfth ball of golde. And whan the damoyselfe sawe þ ball
she stouped and toke it vp, and that whyle the knyght
wanne before her, but that a myl delystet, for whā she
perceyued that, she ranne so fast that in shorte space she
gate before hym agayne. And than he threwe forth the
seconde ball of golde, and she stouped as she dyd before
to take it vp, and in that whyle the knyght wanne be
fore her agayne, whiche thys yonge damoyselfe seyng
constrained herselfe and ranne so fast, tyl at the last she
had hym at a vantage agayn, & was afoore hym, and
þt hat tyme they were mygh the marke whens they
holde abyde, wherfore þ knyght threwe forth þ thyȝde
ball before her, and lyke as she had done before stouped
downe to take þt ball, & whyle she was in takinge
þt ball the knyght gate before her, and was
þp at the marke. And thus was the wonne.

By this Emperour is vnderstante the fater of heuen, and by thys damoyse is vnderstante the soule of man, with whome many deuylls desyze to renne, and to deceyue her through theyz temptacions, but she wythstandeth them myghtyly and ouercōmeth them. And whan they haue done theyz power, and may not spedē than make they thre ballis of golde, and casteth them before her in the thre ages of man, that is to saye, in youth, in manhode, & in olde age. In youth he casteth the ball of lechery before her, that is to saye, the desyze of the fleshe, neverthelesse for all this ball of tentyness man ouercōmeth the deuyll by confessyon, contrition and satisfacyon. The seconde ball is the ball of pryde, the whyche the deuyll casteth to man in hys manhode, that is to saye, in hys myddle age, but thys ball man ouercōmeth as he dyd þyng. But let hym beware of the thyrd ball, whyche is þ ball of couetyse that the deuyll casteth to man in hys olde age, whyche is dredefull. For but þf a man may ouercōme this ball wyth these other two, he shall lese hys honour, that is to saye, the kyngdome of heuen. For whan man brenneth in couetyse, he thynketh not on godly rychesse, for ever his herte is set on woorldly goodes, and recketh not of prayers ne of almes dedes, and thus leseth he hys heritag, to þ whyche god hath bought hym wyth hys precious blode, unto the whyche our lord Iesu Christ bryngē boþe you & me & al mankynde. Amen.

There dwelled somtyme in Rome a myghty Emperour & a wylde named Anselme, whyche bare in his armes a wylde boþer wþ syre red roses. This Emperour had thre sones, whome he loued moche, he

had also contynual warre wyth the kyng of Egypce,
in the whyche warre he lost all hys temporall goodes,
excepte a vertuous tree. It fortuned after on a daye
that he gane batayle to þ sayd kyng of Egypce, wher-
in he was greuously wounded. Neuerthelesse he optey-
ned the vittory, notwithstanding he had hys deedly
wounde, wherfore whyle he lay in pount of deth he cal-
led unto hym his eldest sone & sayd. My moost dere and
welbeloued sone, al my temporal rychedesse I haue spente
& almoost nothyng is lefte me, except a vertuous tree
the whyche standeth in the myddes of myne Empyze.
I gyue to the all that is vnder the erth & aboue þ erth
of þ same tree. O my reuerent father (þ he) I thanke
you moche. Than sayde the imperour, call to me my se-
cond sone. Anone his eldest sone greatly gladded of his
fathers gyfste called in hys brother, and whan he came
than sayd the imperour. My dere sone (quod he) I may
not make my testament soz as moche as I haue spent
all my goodes, excepte a tree whyche standeth in myne
Empyze, of the whyche tree I bequeathe to the all that
is greate and small. Than answered he & sayd. My re-
uerent father I thanke you moche. Than sayd þ Em-
perour, call to me my thridde sone, and so it was done.
And whan he was come, the Imperour sayd. My dere
sone I must dye of these woundes, & I haue but onely
a vertuous tree, of the whyche I haue bequeathed thy
bretherne theyr porcyon, and to the I bequeathe thy por-
cyon, for I wyl that thou haue of the sayd tree all that
is wete & drye. Than sayde hys sone, father I thanke
you. Soone after that þ Imperour had made hys be-
quest he dyed. And the eldest sone anone toke sealon of
þ tree. Whan the seconde brother herde hys, he sayde
a. iii.

My

My brother, by what lawe or iytel occupiȝt ye thys tree.
Here brother quod he I occupy it by thys tytell; my fa-
ther gaue me all that is vnder the erth & aboue of the
sayd tree, & therfore by reason thys tree is myne. Un-
knowynge to the quod the seconde brother, he gaue me
all that is in breste, lengthe & depnes of the sayd tree, &
therfore I haue as great ryght in þ tree as thou. By his
hearyng the thyrd sonne came to them & sayd. O ye my
best beloued bretherne, it behoueth you not to stryue
for this tree, for as moche ryght haue I in this tree as
ye, for well ye wote by þ lawe, that the last wyll & testa-
ment ought to stande, for sothly he gaue me of the sayd
tree all that is wete & drye, & therfore by ryght the tree
is myne, but for as moche as your tales ben greate, &
myne also, my couiseyle is that we be iustifyed by rea-
son, for it is not good nor comendable that any stryfe or
dysencyd shold be amonge vs. Here besyde dwelleth a
kyng of reason, for it is not good to stryue, go we there
vnto hym, & everyche of vs laye hys ryght before hym
and lyke as he wyll iudge, let vs stande to hys iudg-
ement. Than sayd hys bretherne, this couiseyle is god,
wherfore they wente all thre vnto the kyng of reason,
& everyche of them syngularly shewed forth hys ryght
vnto hym, lyke as it is sayd before. Whan þ kyng had
herde theyz tytels, he rehersed them all agayn sygn-
larly, synt sayenge to the eldest sonne thus. Thou sayst
for the quod the kyng that thy father gaue the all that
is vnder the erth & aboue the erth of the sayd tree. And
to the seconde brother he bequeathed all that is in brestes
length & depnes of that tree. And to the thyrd brother
he gaue all that is wete & drye. And with that he layde
þe lawe for them, and sayd that the last wyll ought to
stande.

stande. Now my dere sones, brenely I shall satisfye all
your reasons. And whan he had thus sayde, he turned
hym unto þ eldest brother, sayinge thus. My dere sone
þt the lyst to abyde þ iudgement, of ryght the behoueth
to be letten blode of the ryght arme. My lord quod he
your wylt shall be done. Than called the kyng forth a
dysscreete physycyon, comandynge hym to let hym blode.
Whan the eldest sone was thus letten blode, the kyng
sayd to them all thre. My dere sones quod he where is
your fader buryed. Than answered they & sayde. For
sothe my lord in suche a place. Anone the kyng comand
ded to deline by the body, and to drawe out a bone of his
brest, & to bury the body agayne, & so it was done. And
whan the bone was drawnen out, the kyng comandid
that it shold be layde in the blode of the elder brother, &
that it shold lytill it had receyued kyndly the blode, &
than to be layde in þ sonne & dryed, & after that it shold
be washen with clere water, hys seruauntes fulfylled
al that he comandid. And whan they began to washe
the blode banysched clene away. Whan the kyng sawe
this, he sayd to the seconde sone. It behoueth þ thou be
letten blode as thy brother is. Than sayd he. My lord
thy wylt shall be fulfylled, & anone he was serued lyke
as hys brother was in all thynges, & whan they began
to washe the bone, the blode banysched awaie. Than
sayd the kyng to the thyrde sone. My dere chylde it be
houeth the also to be letten blode. He answered & sayd.
My lord, it pleaseþ me well so to be. Whan þ youngest
brother was letten blode, & serued in al thynges lyke as
his two brothercne were serued before, whan þ kynges
seruauntes began to washe þ bone, they might neyther
for washynge ne for streyng do away the blode of the
bone,

bone, but euer it appered blody. Whan the kyngे sa we
thys he sayd. It appereth openly þ this blode wythout
doubte is of the nature of thys bone, thou art hys true
sone, and these other two ben bastardes, I gyue to the
that tree for evermore.

Chene frēdes thys Emperour is our lord Jesuchrist
whyche bare a sheide of syluer wyth fyue red roses,
that is to saye, hys body that is so fayre so clere & more
radianc than ony syluer, according wþ psalmist sayinge
thus. Speciosus forma pre filii hominū. That is to
saye, he was more specyall & fayrer of shape than all þ
chylđren of men. By the se. v. roses we vnderstante hys
fyue woundes, whyche he suffred for mankynde. And
by the kyngē of Egyp̄te we vnderstante the deuyll, a
ganyſt whome he fought all the tyme of hys lyfe, & at
the last he was slayne for mākynde. Neuerthelesſe bes
ſoze hys deth he made hys testament to hys thre sones.
By the fyſt to whome he gaue of the tree all that was
vnder þ erth & aboue, we shall vnderstante the myghty
men & states of thys worlde, to whome he hath gyuen
power in erth, in water and in ayre, so that they be obe
dyent at theyz wyl, & all thynge vnder heuen. By the
ſeconde ſone to whome he gaue þ tree in lenght, b̄ede
& depnes, we may vnderstante the wyttie men of thys
worlde, as Justices, atturneys and men of lawe, theſe
men haue power in lengthe, b̄ede & depnes vpon gen
tyl men of myddle degré, and vpon poore men, them to
deme & iudge as they lyſt. By þ thyrde ſone to whome
he gaue all that was were & drye of the tree, we shall
vnderstante good chryſten men, whyche haue & ſuffre
bothe were an drye, that is to ſaye, now pouerte, now
trouble, now ſolace, now care, now cold, now hete, and
all

all this they receyue of god thankfully to haue this no-
ble tree þ was thus bequethed them. Thys tree is the
tree of paradyse, þ is to saye, euerlastyng iaye of heuen
whyche is gne to vs all, yf we wyl take it thankfully,
neverthelesse it is heuen in dyuerse wyse, & not egally,
for some hath more, & some hath lesse, after theyr me-
rytes, thys notwithstanding every man opteyneth not,
therfore it behoueth them to go vnto þ kyng of reson,
that is to saye, vnto the father of heuen, that knoweth
all thyng or they be made. The fyfth sone was let blode
and in his blode the bone was wrapped. By this blode
we shall understande our mertyorous dedes, & by the
whyte & heuy almes dede whiche is ful hevy to the that
gyue almes, neverthelesse it maketh the soule whyte,
wherfore whan these myghty men gyue almes, or do
a mertyorous dede, though it be made drie & stablyss-
hed wyth the sonne, & by the wynde of dyuyne predica-
cyon, neverthelesse whan the water of pryde, enuye,
wrath, & suche other, all the mertyorous dedes done
before is brought to nougat, & the blode, that is to saye
the almes dedes by þ whyche they sholde come to euer-
lastynge lyfe, begynneth to vanishe awaye. For why
as the apostle sayth, he that offendeth in one synne, is
glyty in all. Thys blode letter whiche let them blode is
a discrete confessour, though the myghty men of thys
worlde do good dedes & fulfyl theyr penaunce, neverthe-
lesse whan the water of couetyse, that is to saye, whan
the purse is full of money anone they gyue true iudgement,
against whome it is wryten thus. The wyse-
dome of this worlde is nothyng els but foly afoze god
And against the myghty men of thys worlde speketh
holy scripture and sayth. Where be those myghty men
ges. Ro.

b.j.

whiche

whiche were praysed among the byrdes of heuen, rafe
and drynke, and often descended to hell. The thyrde sone
of thyss Emperour is a good chyften man, whiche all
the tyme of hys lyfe dyd good dedes, & lyued wþout
pryde, envy and lechery, from the bone of suche a man
the blode may not be wasshen awaye, that is to saye,
hys merytorious dedes may not be put away from pe-
naunce, suche a man is þ true chylde of god, of whome
our lord speketh thus. Ye the whiche haue forslaken
all thynges for me, all, that is to saye, ye that haue for-
saken the wyll of synne, shall receyue an hōred tymes
more, that is to saye, ye shall not onely receyue the tree
of paradyse, but also the heritage of heuen. These two
other sonnes ben bastardes, for why, that they behote
in theyz baptynge they wroght all the contrary thrugh
theyz wycched lyuyng. And therfore he that desyreteth
to optayne the ioyes of heuen, hym behoueth to abyde
stedfastly in werkynge of good werkes, and than by
reason may he optayne the tree of paradyse, vnto the
whiche that lord brynginge vs whiche lyueth & regneth
eternally wþlde wþhouten ende, Amen.

In Rome there dwelled somtyme a noble Emperour
named Dioclesia, wherh aboue all worldy goodes
loued the vertue of charyte, wherfore he desyred
greatly to knowe what fowle loued her byrdes best to
the entent that he myght therby growe to more perfyte
charyte. It fortuned after vpon a daye that thyss Em-
perour walked to the forest to take hys dysport, where
as he founde the nest of a great byrde that is called in la-
tyn strutio wþth her byrde, the whiche byrde the empe-
rour toke wþth hym, & closed hym in a vessell of glasse,

The

The mother of thys lyttell byrde folowed after vnto þ
Emperours place , and entred into the hall where her
byrde was closed . But whan she sawe her byrde and
myght by no meanes come to her , ne gete her out , she
returned agayn to þ forest , & there she abode thre dayes
and at þ last she returned agayne to þ palays , baryng
in her mouth a worme that is called thumare . Whan
she came where her byrde was , she let the worme fall
vpon þ glasse , thrugh vertue of whyche worme þ glasse
brake , & the byrde escaped & flewe forth wþ hys mother .
Whan themprouer sawe thys , he prayled moche þ mo= =
ther of thys byrde , whyche so delygently laboured for
the delyueraunce of her byrde .

CMy frendes thys Emperour is the father of heuen ,
whyche greatly loueth them that ben in perfyte loue &
charite . Thys lytel byrde closed in the glasse & take fro
the forest was Adam our fozefather , whyche was ex= =
iled fro paradyse , and put in the glasse , that is to say , in
hell . Thys hearyng the mother of the byrde , that is to
wyte , the sone of god descended fro heuen & came to the
forest of the wold , and lyued here thre dayes & more ,
baryng wyth hym a worme , that is to say , manhode
accordyng wþ the psalmyst , sayinge . Ego sum vermis
et non homo . That is to saye , I am a worme & no man .
Thys manhode was suffred to be slayne amonge the
rieves , of whose blode þ vessel eternall was broke , and
the byrde went out , that is to saye . Adam wente forth
wyth hys mother the sone of god & flewe vnto heuen .

SOmtyme dwelled in Rome a worthy emperour
and a wyse , whyche had a fayze daughter and a
gracious in the syght of euery man . Thys Emperour
b.ii. bethought

bethought hym on a daye to whome he myght gyne
his daughter in maryage, saying thus. If I gyue my
daughter to a ryche man, & he be a foole than is she losse
and if I gyue her to a poore man & a wyfry, than may
he gete hys lyuyng for hym and her by his wyldeome.
There was that tyme dwellynge in the cite of Rome a
phylosopher named Socrates, poore & wyse, whiche
came to thempour & sayd. My lord displease you not
though I put forth my petycyon before your hyghnes
Thumperour sayd, what so ever pleaseth the tell forth
Than sayde Socrates. My lord ye haue a daughter
whome I desyre aboue al thyng. Thumperour answe
red & sayd. My frende I shall gyue the my daughter to
wyfe vpon thys condicyon, that if she dye in thy felaw
shyp after that she be wedded to the, thou shalte wyth
outen doute lese thy heed. Than sayd Socrates. Upo
thys condicyon I wyll gladly take her to be my wyfe.
Thumperour hearyng thys, let call forth all þ lordes &
states of his Empyre, and made a greate feest at theyz
weddynge. And after þ feest Socrates ledde home his
wyfe to hys owne house, where as they lyued in peace
and helth longe tyme. But at the last thys Empyours
daughter lyckned to deeth. Whan Socrates perceyued
thys, he sayde to hym selfe. Alas and woo to me, what
shall I doo, and whether shall I flee, if thumperours
daughter that is my wyfe shalde dye, & for sozowle this
Socrates wente to a forest there besyde & wepte bye
terly. The whyle he thus wepte & mourned there came
an aged man bearyng a stasse in hys hande, & asked þ
cause of Socrates why he mourned. Socrates answe
red and sayde. I wedded thumperours daughter vpon
thys condicyon, þ if she dyed in my felawshyp, I shalde
lese

lese my lyfe, now he is syckened unto the deth, & I can
fynde no remedy nor helpe, & therfore I mourne moxe
than any creature can thynde. Than sayde the olde man
be ye conforted, for I shall be your helper, yf ye wyll do
after my counseyle. In this forest be thre herbes, yf ye
make a dynke of the fyrest to your wyfe, & of the other
two a plaester, & yf she vse thys medicynall dynke and
plaester in due tyme, wythout doubt she shall recouer
to perfyte helch. Socrates fulkyld al as the old man
had taught hym. And whā hys wyfe had vised a whyle
that medicynall dynke & pleaster, wythin shorte tyme
she was perfytly hole of al her sycknes. And whan the
Emperoure herde that Socrates wrougth so wylsely,
and how dylygently he laboured for to heale his wyfe
he promoted hym to great dynghytle and wortshyp.

CDere frēdes this Emperour is our lord Jesu chrys-
tys doughter so fayre & so gracyous is the soule, made
at the similitude of god, whych is full gracyous & glo-
ryng in the syght of hym & of hys aūgels, whyle that
she is not defouled & abydeth in her owne propze clen-
nesse. Thys soule god wolde not gyue it to a ryche man
but to a pooze man, that is to say, a man that is made
of the lyme of the erth. Thys Socrates is a pooze man
for why, euery man cometh pooze and naked in to this
worlde from hys mothers bely, & euery man taketh hys
soule in wedlocke vpon suche codicyon, that yf she dye
in hys felawshyp by deedly synne, wythout doubt he
shal lese eternall lyfe. Therfore o thou man yf thy wyfe
sycken so thrugh deedly sinne, do thā as Socrates dyd
go vnto the forest, that is holy chyrche, and thou shalte
fynde there an olde man with a stasse, that is a discrete
cōfessour, whiche shall tell the of these thre herbes, for

b. iii. he

he hath power to bynde & to bnynde. The fyfth herbe
is contricyon, of whome thou sholdest make thy drynke
of teares. Ambrose sayth that teares walshet hawaye
synne, where shame is to knowlege it, and these two
other herbes ben confessyon and satysfacyon, yf these
herbes be vised in plaester, the synner wythout doubt
shall receyue his helth, and his soule shall be deluyered
from synne, and by al ryght he shall haue euerlastynge
lyfe. Unto the whyche bryngē vs our lordes Iesus.

Somtyme there regned in Rome a myghty Emperour and a wylle named Frederyke, whyche
had an onely sone, whome he loved moche. Thys Emperour whan he laye at the poynct of deth, he called vnto hym his sone & sayd. Dere sone I haue a wall of gold
whiche I gyue the vpon my blesyng, that thou anone
after my deth shalt gyue it to the moost foole that thou
mayst fynde. Than sayd hys sone. My lordes without
doubte your wyll shall be fulfylled. Anone thys yonge
lordes after the deth of hys father went & sought in ma-
ny realmes & founde many recheles fooles, bycause he
wolde satyssye hys fathers wyll laboured farther till
he came in to a realme where the lawe was suche, that
euery yere a newe kyng was chosen there, & thys kyng
had onely the guydynge of y realme but a yere, & at the
yeres ende he was deposed & put in exile in an ylände,
where as he shold wretchedly fynysche hys lyfe. Whan
themerours sone came to thys realme the newe kyng
was chosen wō great honour, & all maner of mynistras-
sye wente afore hym, & brought hym wyth great rene-
rence and worshyp vnto hys regall seete. And whan the
Emperours sone sawe that, he came vnto hym and sa-
lewed

reverently & sayd. My lord loo I gyue the
thys ball of gold on my fathers behalfe. Than sayd he
I praye the tell me the cause why thou gyuest me thys
ball. Thā answered thys yonge lord and sayd. My fa
ther charged me in hys deth bedde vpon payn of forfey
tyng of his blelyng, that I sholde gyue this ball to þ
moost foole þ I coude fynde, wherfore I haue sought
many realmes, & haue founde many fooles, neverthe
lese a more foole than thou art founde I neuer, & ther
fore thys is the reason. It is not vñknownen to the that
thou shalt regne but a yere, and at the yeres ende thou
shalte be exiled into suche a place where as thou shalte
dye a mystheuous deth, wherfore I holde the for the
moost foole that euer I founde, that for the lordshyp of
a yere thou woldest so wylfully lese thy selfe, & therfore
before all other I haue gryuen to the thys ball of gold.
Than said the kyng, wythout doubte thou sayst sothe
and therfore whan I am in full power of thys realme
I shall sende before me greate treasure and rychesse
Wherworth I may lyue and saue my selfe from my sche
uous deth whan I shall be exiled & put downe. And so
thys was done, wherfore at the yeres ende he was ex
iled, & lyued therin peace vpon suche goodes as he had
sciente before, and he dyed afterwarde a good deth.

¶ Dene frendes thys Emperour is the father of heuen
the whych byquethed the ball, that is to saye, wozldly
rychesse to fooles and ydyotess, whiche sauoureth no
thyngs but that iherthly. This Emperores lone, that
is to saye, a precher and a discret cōfessour serched a
bout many realmes & landes to shewe to my blyeing
men & fooles thoyz peryll. The realme wherin no byng
myght regne but a yere is this wozlde. For who so had
lyued

lyued an hondred yere , whan he commeth to the deeth
hym shall seeme that he hath lyued but the space of an
houre, therfore do as the kyng dyd, whyle that ye be in
power of lyfe sende before you your treasour, that is to
say, almes dede & other mercytous dedes, & certayn-
ly whā ye be put in exile out of thyss wrold, ye shall lyue
in peace, & shall fynde þ mercy of god plentefull, wher-
by ye shall optayne euerlastynge lyfe. Unto the whych
brynge vs he , that soz vs dyed on the rode tree. Amen.

Doclesyan regned in the cyte of Rome , in whose
Emperye dwelled a noble phylosopher, þ whych let
þyss crafte an ymage in the myddes of þ cite
of Rome, the whiche ymage stretched out hys arme &
hys forȝest fynger, wherupon stode thyss posy wryten
in latyn. **H**ercut hic. **S**myte here. **T**hyss ymage after
the deth of thyss phylosopher stode stylle a longe tyme, &
many greate clerkes came thider soz to rede the super-
scriptyon that was on þ fynger, but none of them un-
derstode what it mente, wherfore there was greate
wondrynge amounghe the people. And at the last a longe
tyme after there came a straunge clerke out of ferre coun-
tries, & whan he sawe thyss ymage he redde þ scripture
Smyte here. And than upon a daye whan he sawe the
shadowe of the hande, he toke a mattocke & biake vpp þ
grounde vnder the hande wherethe shadowe was, ac-
cording to the understandyng of the superscriptyon, &
anone he founde an house al of marble vnderneath the
grounde, wherin he entred, & came into a hall, wher
he founde so moche rychesse, so many yewelles, and so
great mernayles that he never sawe ne herde of suche
nes so many before that tyme. At þ last he sawe a boord
couered,

covered, and all maner of thynges necessary thereto set
ther vpon. He behelde farther and sawe a carbuncle in
a wall that lyghtened al houes. And anenst thys car-
buncle on that other syde stode a man holdynge in hys
hande a bowe wyth an arowe redy to shote. The clerke
merualled moche whan he sawe all these thynges; and
thought in hymself, yf that I tell thys forth there wyll
no man byleue me, & therfore I wyll haue somwhat of
these goodes in token of profe. And wyth that he sawe
a knyfe of golde vpon þ borde, whyche he toke & wolde
haue put it in his bosome. But anone the archer smote
the carbuncle and brake it, wherwyth all the hole hous
was shadowed & made darke. And whan þ clerke per-
ceyued it, he wept more bytterly than ony man myght
thynde, for he wist not by what way he myght go out,
for as moche as the hous was made darke thrugh the
brekyng of the carbuncle. And that darknesse abode
styill for euermore after. And so fynished the clerke his
lyfe there in that darknesse.

CDere frenedes thys ymage so standyng is the devyll
whyche sayth euermore. Smyte here. That is to saye
take heede to earthly rychesse, & not to heauenly treasour.
Thys clerke that smote with the mattocke betokeneth
the wyse men of thys worlde, as pleders of þ lawe, at-
turneyes, and other wordly men that euer be smytyng
what by ryght & what by wronge, so þ they may gete
the vanitees of thys worlde, & in theyr smytyng they
fynde great wonderes & meruayles, that is to say, they
fynde therin the delytes of the worlde, wherin many
men reioyseth. The carbuncle that gyueth lyght is the
youth of man, whyche gyueth hardynesse to take theyr
pleasure in worldly rychesse. The archer wþ hys arowe
gel. Ro,

is deth, whyche layeth watche anenst man to see hym.
The clerke that toke vp y knyfe is every wozdly man
that weneth euer to haue all thynges at hys wyll. Deth
smyseth the carbuncle, that is to saye youth, strength
and power of man, and than lyeth he wrapped in dark
nes of synne, in whyche darknes oftentynges he dyeth.
Therfore study we to flee the wozlde and hys desyses,
and than shall we be sure to wynne euerlastynge lyfe,
vnto the whyche Jesu bryngē bothe you & me. Amen.

In Rome dwelled somtyng a myghty Emperoure
named Cytus, a wylle man & a dyscrete, whyche or-
deyned in his dayes suche a lawe, that what knyght
dyed in hys empypye, sholde be buryed in hys armure, &
who so euer presumed to spoyle any knyghtes armure
after he were deed, he shold dye without ouy withstan-
dying or gaynsaying. It befell after within fewe yeres
that a cyte of hemppye was besyeged of the imperours
ennemyes, wherfore that cyte was in peryll of lesyng,
for none that was wythin that cyte myght not defende
thenselfe by no maner of crafte, therfore great sorowe
and iauxutacyon was made throughout all ycite. But
at the last win fewe dayes there came to the cite a yonge
knyght and a fayre and doughty to do dedes of armes,
whame the woxthy men of the cite beholding & vnders-
toudyng his doughtynesse, cryed wone boycs. O thou
most noble knyght, we beseeche the yf it please thy wox-
thyngesse to helpe vs now at our most nede, loo ye may
se this cyte in ys peryll of lesyng. Thau answered he &
sayd. Lo ye not syz that I have none armure, & yf I
had armure I wolde gladly defende your cyte. Thys
baryng a myghty man of the cyte sayd to hym in ses-
cute

Item by se. Syr here was somtyme a doughty knyght
whyche now is dead and buryed within this cite acor-
dynge to the lawe, & yf it please you to take his armure
ye myght defende thys cite & deluyer vs fro peryll, and
that shall be honour unto you and profyte unto all the
empyre. Whan thys yonge knyght had herde thys, he
wente to the graue & toke þ armure & arayed hym selfe
therwyth, & foughthe myghtyly agaynst hys enemyes,
and at the last he opteyned & had the vycory, & delue-
red þ cite from peryll. And whan he had so done, he put
the armure agayne in to the graue. There wers some
men in the cite that had great indignacion and enuy at
hym, because he had opteyned the vycory, and accused
hym to the iudge, saying thus. Syr a lawe was made
by the imperour, þ who so ever despoyled a deed knyght
of hys armure sholde dye, thys yonge knyght founde a
deed knyght & toke away hys armure, therfore we be-
leche þ that thou procede in the lawe agaynst hym, as
agaynst hym þ is breker of þ lawe. Whan the Justyce
herde this, he made þ knyght to be take & to be broughte
a foze hun. And whan he was examyned of this trespass
agaynst the lawe, he sayd thus. Syr it is wryten in the
lawe, that of two harmes the leest is to be chosen, it is
not unknowen to you that this cite was in peryll to be
lost, & but I had taken thys armure I had neyther sa-
ued you ne the cyte, therfore me thynketh ye oughtra-
ther to honour & worshyp me for thys good dede that I
have done, than thus shamefully to repreue me, for I
am ledde as he that is redy to be haged, and also good
syrs an other reason I may laye for myne excuse. He þ
steleth or robbeth vyoletly, purposeth not to reslore þ
thyng that he robbeth, but it is not thus wyth me, for

though I toke the armure of the deed knyght for your
saluacion, whan I had opteyned the victory I bare it
agayne to þ same place, & so the deed knyght hath that
is hys by the lawe. Than sayd the Justyce, a thefe that
breketh a hous that he may stele & bere away suche as
he may fynde, & though he brynges agayn that he hath
taken, I aske of the yf that the brekyng of the hous be
lawfull or not. The knyght answered, somy me the bre
kyng of an hous may be good, where as it is made in
feble place, whiche sholde cause the lordes of the hous to
make hys wall stronger, that the theues after þ breke
not the walles so lyghtly in auoydying of moze harme.
Than sayd the Justyce, yf the brekyng of the hous be
good, neverthelesse in that brekyng violence is done to
the lordes of the hous. And so though thou dydest good
wyth the armure of þ deed knyght, neverthelesse thou
dydest wronge to the deed knyght in takyng away hys
armure. The knyght sayd, I haue tolde you how that
of two harmes the leest is to be chosen, and that harme
where throughe great goodnes cometh, ought not to be
called harme, but it sholde rather be called good. For yf
that ony hous wythin the cite were on fyre & began to
brenne, it were moze better to throwe it to the grounde
and thre or fourre houses therby, than they sholde be set
on fyre, also wherby all þ cyte myght be brente. Ryght
so, yf the armure of þ deed knyght had not ben taken
the cyte and ye all had ben lost. And whan the Justyce
herde þ he auswered so well & so reasonably, he myghe
gyue no iudgement agaynst hym. But the whiche had
accused thyss knyght stewe hym, for whose dett there
was great wepyng throughe out all the cyte, & hys body
was weþerfully buried in a newe tombe.

C Dene

Dere frendes thy^s Emperour is the father of heuen
and thys cite is y^e worlde, the whiche is besyeged of the
deuyll and deedly synne. And as many as were within
this cyte, were al in peryl to be lost. This yong knyght
that came to the cyte, is our lord Jesu Chryst, whiche
had not the armure of our manhode till he went to the
grau^e, that is to saye, to the wombe of y^e gloriouse bry-
gyn Mary: by the annūciacion of the aungell, sayinge
The holy goost shall lyght in the. &c. Lo thou shalt con-
ceyue & bere a sone. And thus in the wombe of the bry-
gyn he toke the armure of y^e deed knyght, that is to say
he toke the manhode of Adam our faze father, & sau^de
the cyte, that is the worlde wythinākynde from peryll
by hys blessed passyon whiche he suffred on the crosse, &
than he put hys armure agayn in to y^e graue whan his
blessed body was buryed, but y^e cyteyzns enuyed hym,
that is to saye, the iewes of Iury accused hym to Py-
late, and layde the lawe agaynst hym, saying . Yf thou
suffre hym thus, thou arte not the Emperour Cesars
frende, we haue a lawe & after y^e lawe he ought to dye.
And thus our lord Jesu Chryst of his ennemyes was
cōdemned to the deeth of the crosse, & after ascended vp
to heuen, where our lord Jesu bryngē vs all. Amen.

There regned somtyme in Rome a myghty Em-
perour and a wylde named Betolde, whiche or-
deyned a lawe, that what woman were taken in anou-
try her husbande beynge alyue, sh^e sholde be cast in to
ppetuall pryslon. There was that tyme a knyght that
had a faire lady to hys wyfe, whiche dyd auoutry her
husbande beynge alyue, & was wyth chylde, therfore
by y^e lawe sh^e was put in pryslon, where wythin shorte
c.iii. tyme

tyme after she was delyuered of a fayre sone. Thys chylde grewe vp tyll he was. viij. yere olde, hys mother dayly wepte hertely. And whan the chylde herde thys he sayd to hys mother. O mother why wepe ye thus, & for what cause is your body thus turmented. Than sayd hys mother. O thou my swete sone, I haue great cause to mourne, and thou also, for aboue our hedes is people walkyng, & þ sonne syneth in clerenes, & great solace haue all men þ are aboue vs, & we be here contynually in suche darknes that I may not se the, ne thou me, alas that euer I conceyued the. Than sayd þ sone suche ioye ne suche lyght as ye speke of lase I never, for I was borne here in thys darknes, therfore yf I had meate and dynike ynough, here wolde I lyue all the dayes of my lyfe, therfore mother wepe ye not, but shewe me solace. This lame tacyon that was bytwene the mother and the sone, herde themperours stewarde that stode aboue themþ hedes, wherof he had great compassion, & wente vnto þ Emperour, & knelyng besought hym of hys grace, that the mother and the sone myght be delyuered out of pryon. The Emperour as a mercyfull lord graunted þ they sholde be delyuered. Neuerthelesse yf they trespaced so in tyme to come, they shold be punyshed wyth double payne, & after that they were delyuered, thys weman ended her lyfe in that eyte.

Cvere frendes thys Emperour is the father of heuen that made thys lawe that what wedded woman, that is to say, what soule that is wedded to our lord & doth auoutry, that is to say, deedly synne, sholde be cast in þ pryon of hell, therfore a synfull soule hath great cause to wepe, for she is departed from lyght, that is to saye, from the ioyes of heuen. Her sone that desyzed meate &

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drynke, ven the myghty men of thy s worlde, that saye to the prelates of the chyzche & to the prechers y preche vnto them the ioyes of heuen, that whyle we may lyue and haue all y solace of y worlde, we desyze none other heuen. The stewarde that herde theyz lamentacyon is our lord Iesu, that knoweth all the preuytees of our hertes & contricyon of our synnes, besought the father of heuen for vs, that we myght be delyuered from the pypson of synne, & that we myght come to everlastynge lyfe, to the whyche brynge vs our lord Iesus. Amen.

Somtyme in Rome dwelled an Emperour named Pomer, whyche aboue all other thynges was mercyful. Thys Emperour let crye throug our al hys empync a great feest, and that poore & ryche sholde come to thys feest. And who so euer came to that feest sholde, not onely be well fedde, but also he sholde haue great gyfies. Whan the herawde had warned all maner of men to come to thys feest, at y tyme there were two poore men lyenge by the waye, that one was lame and that other was blynde. Thys blynde man sayd to the lame man. Alas and woo to me & the, how shall we do, for themperour hath let crye a feest, & who so euer cometh there shall not onely be well fedde, but also he shall haue greate gyfies, and I am blynde, & thou art lame, how shall we do. What sayd the lame man to the blynde man. I shall tell the good counseyle, yf h wylte do after me, thou shalte let for nothyng, I am lame & feble & may not go, neverthesle I may le, & thou art blynde & stronge & mayst not se, take thou me vpon thy backe & bere me, and I shall lede the the ryght waye, & thus shall we bothe come to themperours feest. Than sayd

sayd the blynde, after thy counseyle let vs do , come on
my back and I shall bere the , & thou shalt lede me the
ryght waye , & so they dyd that they came bothe to that
feest, and receyued greate rewardes & gyltes amouge
diner men. And thus ended they lyses in peace.

Dere frendes thys Emperour is our sauour Jesu
Chryst, that let crye a generall feest, that is to saye, the
ioyes of heuen, vnto whiche ioyes he calleth all man-
kynde , & for al behyndis man that wyl come vnto hym.
This lame man betokeneth the prelates of the chyrche
prechers and confessours that haue nothyng of ther
owne, but lyuen by techynge and almes of other men.
And thys blynde man betokeneth the laye men whiche
knowe not the ryght waye to heuen. It behoueth that
the blynde man, that is to say, the laye men to bere the
lame man, that is to saye , the prelates of the chyrche
susteynyng & fedyng them wyth the tything of almes
and other oblacryons , than the prelates be beholden to
teche & to enforme vs the waye to heuen, where as we
shal not onely haue a feest, but also great rewarde and
joye, vnto the whyche god bryng vs all. Amen.

SOmtyme in Rome dwelled an Emperoure na-
med Follyculus , the whyche was ryght wyse,
mercyfull & ryghtfull in all hys werkes. Thys Empe-
rour buylded in the eest a noble cyte, wherin he put all
hys treasour & precyous stones & rychesse to be kepte.
Unto thys cyte the waye was stony & full of brymbles
and sharpe thornes , & thre knyghtes were armed redy
to fyght wyth them that wolde come to that cyte. Ther-
fore thempour ordeyned that who so euer ouercame
these knyghtes, sholde entre the cite, & take at his wyll
of

of thumperours treasour. After that thys Emperour
let make in the northwest a cite wherin he ordeyned all
maner of Payne, turmentyng, sorowe & myschesse, to þ
whyche was a brode waye, full delectable, growynge
full of roses & fayre lillyes, and in that way were thre
knyghtes, euer waytyng if ony man came towarde
the cyte of the north, to serue hym wyth al maner of de-
licates and thynges necessary. And if it fortuned ony
man to entre wythin that cyte, the custome was such
that the people sholde take & bynde hym handes & fete
and cast hym in pryslon, there to abyde the comynge of
the Justyce. Whan thys was cryed thrugh out all the
empyre, there were two knyghtes dwellynge in a cyte
there besyde, one hyght Jonatas, and he was a wyse
man, that other hyght Pyrrus, & he was a foole, ne-
verthelesse there was bytwene them great loue. Thys
Jonatas sayd to Pyrrus. Dere frende there is a com-
mune crye made thrugh all landes, that thumperour
hath made a cyte in the eest; wherin he hath put all his
treasour, & who so ever may entre that cyte, shall take
of the treasour what hym lykst, therfore my couseyle is
that we go to þ cyte. Than sayd Pyrrus, thy couseyle
is good, & I desyre to fulfyll it. The wyse knyght sayd
if it be so that thou wylte folowe my couseyle, I praye
the that saythfull frendshyp may contynue bytwene vs
and in token of loue that thou wylt dynke my blode, &
I shall dynke thyne, that none of vs departe ne sayle
other in this iorney. The folysche knyght sayd, it plea-
seth me ryght well all that ye say, wherfore they were
bothe lesten blode, and eueryche of them dranke others
blode. Whan thys was done they wente forth togyder
on theyr iorney, and whan they had gone thre dayes

ges. Ro.

D. J.

iourneys

journey's towarde the cyte where þ treasure was, they
came to a place where was two wayes, one was sharpe, stony & full of thornes, that other way was playne
and fayze and full of swetnes & delytes. Than sayd the
wyse knyght to hys felowe. Dere frende here be two
wayes, one sharpe and thornyn, neuerthelesse yf we go
thys waye, we shall come to thys cite that is so ryche, &
there shall we haue that we deslyze. Than layd thys folys
the knyght to hys felowe. I wonder greatly of you
that ye speke suche thynges, for I wyll rather byleue
myne eyen than your wordes, I se here openly, & so do
ye, that here is an harde waye & full of thornes, & as I
haue herd say, there be thre chamyons armed in thys
waye, redy to fyght agaynst all men that go that waye
towarde the cite of þ eest, & therfore I wyll not go that
waye, but here is (as ye may se) an other waye playne
and easy to walke in, and in thys waye there bea thre
knygthes redy to serue vs & gyue vs al maner thynges
necessary to vs, and therfore by this waye wyll I go, &
not by that other waye. Than sayde the wyse knyght,
certaynly yf we go by that way, we shall be ledde in to
the cyte of the north, wherin there is no mercy, but per-
petuall Payne & sorowe, and there shall we be taken &
bounde and call in prylon. Certaynly sayd the folys the
knyght, thys waye is þ redy waye, & as I byleue it is
more profitable than þ other waye. Than wente they
bothe forth þ tayze waye, & anone thre knygthes mette
wyth them, whyche receyued them reverently as for a
wyght, & gaue them all maner of thynges that was ne-
cessary to them. And en þ morowe they toke theyz tour-
ney forth to warde þ cyte. And whan they were wythin
the cyte, avone the Emperours offyters mette wþ them

and

¶ sayd. Were frendes why comē ye hyther, in so moche
that ye knowe þ lawe of this cite so cruell of longe time
here before, soþly ye shall be serued now after þ lawe.
Anone they toke the wyse knyght and boude hym and
put hym in prylon, and after that they toke the folyshe
knyght & bounde hym fast and kest hym in to a dyche.
Soone after it befell that the Justyce came to the cyte
to grue iudgement on them that had trespassed þ lawe
and anone all the prysloners were brought forth before
the Justyce, amonge whome these two knyghtes were
brought forth, one from prylon, and that oþer frō the
dyche. Than sayd the wyse knyght to the Justyce. Re-
uerende lord I complayne of my felowe that is gylty
of my deth, for whan we two came to the two wayes
wherof that one ledde to þ cyte in the eest, & that other
to thy s cyte, I tolde hym all the peryll of this cite, & the
rewarde of that other cyte, & he wolde not byleue me, &
sayd to me in thy s wyse. I byleue myne owne eyen bet-
ter than thy wordes, and bycause he was my felowe, I
wolde not let hym go alone in thy s waye, & thus came
I wyth hym, wherfore he is cause of my deth. Than
sayd the folyshe knyght, I complayne that he is the
cause of my deth, for it is not unknowen to you all that
I am a foole, & he a wyse man, & therfore he sholde not
so lyghtly haue folowed my folys, for yf he had forsaken
thy s waye, I wolde haue folowed hym, & therfore he
is cause of my deth. Than sayd the Justyce to þ wyse
knyght, bycause that thou wyth all thy wylome and
great vnderstanding so lyghtly consented & folowed the
wyll of the foole & his folyshe werkes, & thou foole by
cause thou woldest not do after the counseyle ne fulfyll
the holosome wordes of thy s wyse man & byleue hym,

D.ij.

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I gyue iudgement that ye be bothe hanged for your
trespace. And so it was done, wherfore al men praysed
greatly the Justyce for hys discrete iudgement.

Dere frendes thys emperour is almyghty god, & in
the eest is þ cyte of heuen, wherin is treasour infynyte.
And vnto this cyte is an harde waye & full of thornes,
that is to say, the waye of penaunce, by þ whyche waye
full swewe walketh, for it is harde & strayte, accordynge
to holy scripture, saying thus. Eccl arta via que ducit
ad vitā. It is a strayte waye that ledeth to everlasting
lyfe. In thys waye ben thre armed knyghtes, that is
to saye, the deuyll, the worlde, & the flesche, wþ whome
it behoueth vs to fyght, & to optayne the victory or we
may come to heuen. The seconde cyte that is in þ north
is hell. And to thys accordeth scripture, sayinge thus.
Ab aquilone pondetur oē malū. Out of the north cometh
all euyll. Certaynly to this cyte is þ waye playne
& brode, & walled aboute on every syde wyth all maner
delycates, wherfore many men walke by thys waye.
The thre knyghtes þ gyueth to euery man goynge this
waye what thyng them nedeth, ben these. Pryde of
lyfe, courtyse of eyen, & concupiscence of the flesche, in
whyche thre the wretched man greatly delyteth, & at þ
last they lede hym in to hell. Thys wytty knyght beto-
keneth the soule, & the folysche knyght betokeneth the
flesche, the whyche is alway folysche, & at all tymes re-
dy to do euyl. These two be felowes & knytte in one, for
everyche of them dynketh others blode, that is to say
they shall dynke of one cup, eyther ioye or Payne shall
they haue after the day of dome. The soule chosech the
waye of penaunce, & in as moche as he may he steryth
the flesche to do þ same. But the flesche thynketh never
what

what shall come after, & therfore she goeth in the delyte
of this worlde, & fleeth the delyte of penaunce. And thus
the soule after the deth is cast in to hell, & the flesche is
cast in to the dyche, that is to saye, in to the graue. But
than the Justyce cometh, that is our lord Jesu chryst
at the day of dome to deme al mankynde. Thā þ soule
shal complayne upon the flesche, & the flesche upon the
soule. But whan þ Justyce that wyll not be deceyued
neyther by prayer ne by pryce, shall condempne þ soule
bycause he folowed þ fraylite of þ flesche, & also he shal
condempne the flesche bycause it wolde not byleue the
soule, wherfoze let vs study to tame our flesche, that we
may obey god, and than shal we haue euerlastyng lyfe
Unto the whyche brynge vs our lord Jesus. Amen.

There dwelled somtyme in Rome a myghty Emperour named Frederyke, whiche had no chyl-
dren saue a daughter, tho whome this Emperour after
his decease bequethed all hys empyre. Thys understand-
yng an erle that dwelte there besyde, came vnto thys
yonge lady & wowed her, & stered her to synne all that
he myght, wherfoze thys yonge lady in shorte processe
of tyme enclyneh to the erle, & this erle anone lay with
her & defouled her, & after that he put her fro her her-
tage, and chaced her out of her empyre, wherfoze she
made great lamentacyon, & fledde vnto a realme there
besyde, where as she dayly wept & mourned. It befell
after on a day that whyle she satte mournyng besyde a
waye there came rydynge by her a fayre yonge knyght
vpon a good hors, whiche came towarde her a greate
pace, & worshypfully salewed her, and asked the cause
why she mourned so soore. Than answered she & sayd,

D. iii. My

My reverend lord, I am an Emperour's daughter, comen
of a roialt kynne, my father is dead whiche lefte
me all his empysye, bycause he had none other heire, &
after his decease an erle there besyde decessed me & toke
from me my maydechede, & after that he put me vyo-
lently out of myn herytage, so that now I am fayne to
begge my breed from dore to doore, & this is the cause of
my sorowe. Than sayd the knyght, fayre damoyse I
haue great compassyon on thy beaute and on thy gentyl-
nes, therfore ys ilou wylte graunte me one thyng, I
shall fyght for the agaynst herle, and I schote the the
victory, Than sayd she, alas alas, I haue nothysg y
I may gyue to the but my selfe. And I aske no more of
the sayd the knyght but that thou woldest be my wyfe
and loue no man so moche as me. Than sayd she, Reue
rende syr that wyl I do gladly, & more yf I myght.
Than sayd the knyght, I wyl that thou do for me one
thyng, that yf it fortune me to dye in batayle for the, &
opteyne the victory, thou shalte take my blody sherte &
hange it vpon a perche in thy chambre, and thys shalte
thou do for two thynges. The first is, þ whan so ever
thou beholdest the sherte, thou shalt wepe for me. The
seconde is, that what so ever man come to wowe the
to be his wyfe, than shalte thou hastyly renne vnto thy
chambre, & beholde my blody sherte, & thyuke heretely
wythin thy selfe thus. The lord of this sherte dyed for
my loue in batayle, the whiche recovered my herytage
god forbede that I sholde take ony other ma after his
deth. Than sayd she, Reuerende syr all thys I shall ful
syll bith grace of god. And whan þ knyght herde this
he gaue batayle agaynst the erle & opteyned the victory
and þ erle was ouercome & scodde. And thys yonge las-

dy was brought & receyued agayne in to her herytage.
Neuerthelesse thy s knyght was deedly wounded in that
batayle, wherof he dyd, but oþ he dyd he bequethed
hys blody herte unto this damoyse, desyryng ē her to
kepe her promise. Whan thy s yonge lady herde of his
deth, she wepte soþ & made great lamentacyon for his
deth. And in hys herte was wrytē this verle. Thynke
on hym & haue mynde, that to þ was so kynde. Anone
whan she had receyued the herte, she hanged it vpon a
perche in her chambre, & as ostentynes as she behelde
it, she wepte bytterly. It defell not longe after that the
statys of her Empyre came to her & desyred her to take
a husbande. But than she wente to her chambre & behelde
the blody herte, than waxed she sorowfull & sayd
ostentynes alas alas thou suffred deth for my loue, &
thou alio recovered agayn myne hertage, god forbede
that I shold take any other man but th. And thus she
answercyd every man that came to her, & so they wente
away vnsped, and she ended her lyfe in peace and rest.

Evere frendes this Emperour is the fater of hem
and his daughter is the soule of man, made at the sum
mitude of god, to whome god gaue & bequethed the em
pyre of paradyse. But ther came an erle, þis the devyl
and styped her to sygne, whan she ate of the apple & sayd
to her thus. In what houre ye ate of þ appyle, ye shall
be lyke goddes, wherfore we brekyng goddes comau
dement we were all exiled out of paradyse, & chased to
the realme of thy s worlde, here to lyue in greate wret
chednes, lyke as the psalmyll sayth. In sudore vultus
tui. &c. In the swete of thy blysage thou shalte eate thy
breed. But than came a fayre yonge knyght & a stronge
that is to saye our loerde Iesu Chrysost, whiche had come
passyon

passyon vpon mankynde, & tolke our flesche & our blode
and gaue batayle to the devyl and ouercame hym, and
thus wanne he agayne our herytage. Therfoze let vs
do as thyss yonge lady dyd, put we thyss blody herte,
that is to saye, the mynde of þ passyon of Chryst on the
perche of our hert, and thynke we how our lord Jesu
Chryst shed hys precyous blode for vs. And if ony mā
that is to saye, the deuyl or ony other wolde stye vs to
synne, anone thynke we on þ passyon of Chryst, & saye
we thus. I shall take none other but the whyche hast
shedde thy blode for me, & thus shall we wynne euerla-
styng lyfe. Unto the whyche god bryng vs all. Amen.

Somtyme dwelled in Rome a myghty Empe-
rone named Apollonius, whyche ordeyned for
a lawe that every man vpon Payne of deth sholde wor-
þyp the day of his natuite. This Emperour called to
hym a clerke þ hyght Virgyll & sayd. My dere mayster
there be many heed synnes done contrary to the lawe,
therfoze I praye the that thou by thy connyngе wolde
make some craft wherby I myght knowe who trespa-
ceth agaynst þ lawe puryly or pertly. Than sayd Vir-
gyll. My reuerēde lord your wyll shall be done. Anone
thys Virgyll thrugh hys crafte made an ymage in the
myddes of the cyte of Rome, whyche dyscreter & tolde
the imperours messengers who trespassed agaynst the
lawe, & who not. There was that tyme dwellyng in þ
cyte of Rome a synþ that hrght focus, whych for no
thyngе wolde worþyp the natuyte of the Emperour.
It befell vpon a nyght as ihe synþ laye in hys bedde
he thought vpon the ymage that had accused so many
men before, & dyed leest the ymage wolde accuse hym.
therfoze

wherfore he rose & went to the ymage & sayd. I make
a bove to god yf thou accuse me I shall breke thy heed
And whan he had thus sayd, he went home. The Em-
perour on the morowe after folowynge sent hys messen-
gers to the ymage as he was wont before, to knowe &
to vnderstande who had trespaced agaynst the lawe.
And to them than sayd the ymage, lyfte vp your eyen &
behold what is wryten in my fozeheed. And than they
loked vp & sawe thys possey wryten. Tempore mutantur
homines determinatur. Tymes ben chaunged, & men
ben worse & worse. For who wyll saye the trouth, shall
haue his heed broken, therfore go ye forth to your lordes
and tell hym all that ye haue redde & seen. The messen-
gers wente forth & tolde y Empesour all that they had
herde & seen. Than sayd y Empesour, arme your selfe
and go to the ymage, & yf that ye fynde ony man that
hath bosted or thretened the ymage, bynde hym hande
and fote & bryng hym to me. Than wente the messen-
gers forth to ymage & sayd vnto it. Tell vs y trouth
yf ony man hath thretened the, and we shall auenge the
anone. Than sayd the ymage. Take the smyth focus,
for he is the man that wyll not honour the natuyte of
the Empesour. Anone the messengers ledde forth that
smyth before theperour, & anone examyned hym why
he kepte not the daye of thempesours natuyte in reu-
rence & honour accordyng to the lawe. Than answered
the smyth & sayd. Reuerend lord I besche you that ye
wyll heare myne excuse, & yf I answer not reasonably
to all maner of poyntes y ye wyll aske me, I wyll put
me fully to your grace. Than sayd thempesour, I shal
heare the, and that that is ryghtfull I shal do. Than
sayd the smyth. It behoueth me to haue. viij. d . every
ges. Ro.

e.j.

day

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775r. 775v. 776r. 776v. 777r. 777v. 778r. 778v. 779r. 779v. 780r. 780v. 781r. 781v. 782r. 782v. 783r. 783v. 784r. 784v. 785r. 785v. 786r. 786v. 787r. 787v. 788r. 788v. 789r. 789v. 790r. 790v. 791r. 791v. 792r. 792v. 793r. 793v. 794r. 794v. 795r. 795v. 796r. 796v. 797r. 797v. 798r. 798v. 799r. 799v. 800r. 800v. 801r. 801v. 802r. 802v. 803r. 803v. 804r. 804v. 805r. 805v. 806r. 806v. 807r. 807v. 808r. 808v. 809r. 809v. 810r. 810v. 811r. 811v. 812r. 812v. 813r. 813v. 814r. 814v. 815r. 815v. 816r. 816v. 817r. 817v. 818r. 818v. 819r. 819v. 820r. 820v. 821r. 821v. 822r. 822v. 823r. 823v. 824r. 824v. 825r. 825v. 826r. 826v. 827r. 827v. 828r. 828v. 829r. 829v. 830r. 830v. 831r. 831v. 832r. 832v. 833r. 833v. 834r. 834v. 835r. 835v. 836r. 836v. 837r. 837v. 838r. 838v. 839r. 839v. 840r. 840v. 841r. 841v. 842r. 842v. 843r. 843v. 844r. 844v. 845r. 845v. 846r. 846v. 847r. 847v. 848r. 848v. 849r. 849v. 850r. 850v. 851r. 851v. 852r. 852v. 853r. 853v. 854r. 854v. 855r. 855v. 856r. 856v. 857r. 857v. 858r. 858v. 859r. 859v. 860r. 860v. 861r. 861v. 862r. 862v. 863r. 863v. 864r. 864v. 865r. 865v. 866r. 866v. 867r. 867v. 868r. 868v. 869r. 869v. 870r. 870v. 871r. 871v. 872r. 872v. 873r. 873v. 874r. 874v. 875r. 875v. 876r. 876v. 877r. 877v. 878r. 878v. 879r. 879v. 880r. 880v. 881r. 881v. 882r. 882v. 883r. 883v. 884r. 884v. 885r. 885v. 886r. 886v. 887r. 887v. 888r. 888v. 889r. 889v. 890r. 890v. 891r. 891v. 892r. 892v. 893r. 893v. 894r. 894v. 895r. 895v. 896r. 896v. 897r. 897v. 898r. 898v. 899r. 899v. 900r. 900v. 901r. 901v. 902r. 902v. 903r. 903v. 904r. 904v. 905r. 905v. 906r. 906v. 907r. 907v. 908r. 908v. 909r. 909v. 910r. 910v. 911r. 911v. 912r. 912v. 913r. 913v. 914r. 914v. 915r. 915v. 916r. 916v. 917r. 917v. 918r. 918v. 919r. 919v. 920r. 920v. 921r. 921v. 922r. 922v. 923r. 923v. 924r. 924v. 925r. 925v. 926r. 926v. 927r. 927v. 928r. 928v. 929r. 929v. 930r. 930v. 931r. 931v. 932r. 932v. 933r. 933v. 934r. 934v. 935r. 935v. 936r. 936v. 937r. 937v. 938r. 938v. 939r. 939v. 940r. 940v. 941r. 941v. 942r. 942v. 943r. 943v. 944r. 944v. 945r. 945v. 946r. 946v. 947r. 947v. 948r. 948v. 949r. 949v. 950r. 950v. 951r. 951v. 952r. 952v. 953r. 953v. 954r. 954v. 955r. 955v. 956r. 956v. 957r. 957v. 958r. 958v. 959r. 959v. 960r. 960v. 961r. 961v. 962r. 962v. 963r. 963v. 964r. 964v. 965r. 965v. 966r. 966v. 967r. 967v. 968r. 968v. 969r. 969v. 970r. 970v. 971r. 971v. 972r. 972v. 973r. 973v. 974r. 974v. 975r. 975v. 976r. 976v. 977r. 977v. 978r. 978v. 979r. 979v. 980r. 980v. 981r. 981v. 982r. 982v. 983r. 983v. 984r. 984v. 985r. 985v. 986r. 986v. 987r. 987v. 988r. 988v. 989r. 989v. 990r. 990v. 991r. 991v. 992r. 992v. 993r. 993v. 994r. 994v. 995r. 995v. 996r. 996v. 997r. 997v. 998r. 998v. 999r. 999v. 1000r. 1000v.

day in the weke, & that I can not gete wythout greate
labour, & therfore I may in no maner wyse kepe þ day
holy day more than other dayes: Than sayd the Empe
rour. Why behoueth it the to haue these. viii. d. Than
sayd þ smyth. I am bounde to pay dayly. ii. d. and. ii. d.
I lende, and. ii. d. I lese, and. ii. d. I spende. Than sayd
the Emperour. Tell me more expresly of these. viii. d.
Than sayd the smyth. I am bounde euery day to paye
ii. d. to my father, for whan I was yonge, my father
spent on me. ii. d. dayly, & therfore am I bounde to helpe
 hym, & paye hym agayn hys. ii. d. for hys sustentacion
Also. ii. d. I lese on my wyfe. Than sayde themperour
why leftest thou that. ii. d. on thy wyfe. Than sayd he,
where se ye euer wooman but she had one of these poyn
tes, eyther she is wylfull or contrary to her husbande,
or of hote cōpleccyon, & therfore that I gyue her I lese
Also. ii. d. I lende to my sone, wherwylch he is suspen
ned, that whan I come to age & pouerte, that he may
paye me agayn. ii. d. lyke as I do to my father. Also I
spende. ii. d. on my selfe in meate & dynke, and that is
lytell ynough. Than sayd themperoure, thou hast an
swered well & wisely. Not longe after it befell that the
Emperour dyed, & thys smyth focus was chosen to be
Emperour, bycause he spente hys. viii. d. so wylsely & so
profytably, & thus he ended hys lyfe in peace and rest.

Deere frendes thys emperour is our blessed sauour
Iesu Chryst, whych ordeyned by hys holy lawe þ eue
ry man sholde worshyp the sondaye. This Virgil that
made thys ymage, is the holy goost, whyche is set vp
amonge vs, a precher to teche vertues, & to repreyne vices,
& that he sholde not spare the pooze ne þ ryche. But
now yf a precher wolde saye trouth agaynst ony man,
anone

anone he shall be thretened of the ennemys of Chyſt,
that is to ſaye, by evill men that neyther loue god nor
man, wherfore the precher may ſaye now a dayes
that poſey whyche was wryten in the fore heed of the
ymage. Tymes ben chaunged from good to yll, & men
ben dayly worse and worse. For who ſo wolde ſaye the
trewh now a dayes, ſhall haue his heed broken. Ther
fore it is nede they be armed, that is to ſay, that every
precher be armed in good dedes in example of other, &
than it nedeth not to diede, in ſo moche that they haue
god & trewh to ſtāde by them, accordyng to þ apostles
ſayenge. Si deus nobiscū: quis contra nos. Yf god be
wyth vs who may be agaynt vs. By thys smyth fo-
cus is vnderſtande every good chyſten man, whyche
dayly holde werke merytoyrous dedes, & than ought
he to be presented before the heuenly Emperor. Thys
focus payde. ii. d. to hys father, & ſo we holde paye to
our father of heuen. ii. d. that is to ſaye, honour & loue.
For whan we were the chyldren of wretchednes & put
in bondage, almyghty god ſente downe to the erth hys
ſone to redeeme vs, accordyng to ſaint John the euangelyſt, ſayenge. Deus dilerit mundū ut filiū ſuū uni-
genitiū daret pro mundo. God loueth the worlde ſo well
that he wolde gyne hys onely ſone for the ſaluacion of
the worlde. Alſo this focus lente. ii. d. to his ſone, that
is to ſaye, every chyſten man ought to lende to þ ſone
of god our lord Chyſt Ieu good wyll & merytoyrous
dedes in our lyfe, that the may paye vs agayn at þ day
of dome, whan ſoule & body ſhal be glorytyed, & in that
he is our brother, & it may well be proued by þ texte of
Eſai, ſaying thus. Quer natus eſt nobis. xc. A chylde
is boorne to vs. This focus lost. ii. d. on hys wyfe. Thy
e. iij. wyfe

wyse betokeneth thy flesche, vpon whom thou hast lost
ij. d. that is to saye, vnlawfull loue & consent to synne,
for why, the flesche is contrary to þ goost, & euer is redy
to harme. Thys focus also spente. ij. d. on hym selfe, þ
is to saye, by þ fyfþ peny ye shall vnderstande penaunce
done, in whiche the soule greatly delyteth in heue, and
there is gloriyfyed. And by the seconde peny we ought
to vnderstande the stedfast abydyng in doynge of pe-
naunce, for he that abydeth unto the ende, shall be sa-
ued. And who that spendeth well these two pens, shall
optayne euerlastynge lyfe. Unto the whiche bryngye vs
our lord Iesu Chryſt. Amen.

Somtyme in Rome dwelled a noble Emperour
whyche among all other vertues loued best mer-
cy, wherfoze he ordeyned a lawe that every blynde man
holde hane an hondred shyllinges by yere of hys trea-
sour. It befell on a daye that there came certayne men
to a tauerne to dynke wyne, & after that these men had
lytten in the tauerne thre dayes, the fourth daye they
were greatly in the tauerners dette, and had no money
to paye for theyz wyne, wherfoze the tauerner came to
them & charged them þ they holde not boyde tyll they
had payde for theyz wyne. Thā sayd one of þ dynkers
to hys felowes. Syrs quod he, the emperour hath made
suche a lawe that every blynde man shall haue an hon-
dred shyllinges of his treasour, therfore let vs cast lot-
tes amoninge vs, & to whom the lot falleth, let hys eyen
be put out, and so may he go to the emperours palayes &
gete an hondred shyllinges. And this greatly reioysed
them, & sayd that the couiseyle was ryght good, wher-
foze they cast lottes amoninge them, & the lot fell on hym
that

that gaue the counseyle, & than hys felowes forthwith
put out hys eyen. And whan he was blynde, he wente
to themperours palays, & asked of þ stewarde an hon-
dred shyllinges, accordyng to thēperours lawe. Dere
frende sayd the stewarde, thou myghtest se wyth bothe
thyne eyen yesterday, & thou also vnderstandest þ lawe
amys, for þ lawe is made for men þ are blynde thrugh
infirmytees, or by þ wyll of god, & yesterday þ haddeſt
thy syght in the tauerne, but wylfully þ hast lost thyne
eyen, therfore go þ to the tauerne agayn to thy felowes
& make thy peace & quyte thy selfe, for here getest thou
not a farthyng. Than went this wretched man forth &
tolde hys felowes of þ stewardes anſwere, & wyth that
came in þ tauerne & despoyled them of al theyz clothes
and bette them, & thus droue them wō shame out of the
cyte, and so were they never leue ther after.

Dere frendes thys emperour is our sauour Chryst
whych ordeyned for a lawe þ euery blynde man sholde
haue an hōdred shyllinges of his treasour. This blinde
man betokeneth euery synner, whiche synneth thrugh
infirmytees, or entysyng of the deuyl, the worlde & the
fleshe, whiche shall receyue an hondred shyllinges, yf
he be inwardly repentaunt of hys synnes, that is to saye
he shall haue an hondred tymes more ioye, accordyng
to scripture, saying thus. Centuplū accipietis et vitā
eternā possidebitis. ye shall receyue an hondred tymes
more ioye, yf ye be repentaunt & turne fro synne, & also
ye shal haue euerlastyng lyfe. These men that came to
the tauerne & dranke the wyne, be synners, whiche of-
tentymes come to þ tauerne of our aduersary þ deuyll
and dryneke, that is to say, they there consume & waste
away al goodly vertues, whiche they receyued whan

e.iii. they

they toke christendom at þ fount stonie, wherfore þ deuyl
our ennemy despoyleth them & maketh them to lese all
theyȝ good dedes þ eneþ they wþrought before they cast
lottes, that is to say, the cast amoungē them þ custome
of synne, & this lot of sinne falleth on them that is wox
þyffull & wþtout mercy, & suchē a man wylfully be-
cōmeth blynde, that is to saye, he becōmeth wylfully a
foule synner, lyke Judas that betrayed our lord wþout
ony suggestyon or entysing, & therfore suchē men synne
more greuously whan they cōme before the stewardē,
that is to saye, before the prelates of the chyrche, they
may not lyghtly optayne the ioyes of heuen, for why,
they be not in þ ryght waye to leue theyȝ synne. Ther-
fore study we wþ all our diligence to please god, that
we may optayne euerlastyng rewarde. Unto þ whiche
þrynge vs our lord Jesus. Amen.

In Rome dwelled somtyme a myghty Emperoure
I named Pylomyus, whyche had onely a daughter a
sayre damoysel & a gracyous in þ syght of every man
and was named Aglaes. There was also in thempe-
rours palays a gētyll knyght þ loued thys lady aboue
all thyngē in þ worlde. It befell after vpon a daye that
thys knyght talked wþth thys lady, & vtred in secrete
wyse hys de syze to her. Thā sayd she curteſſy, lyþ ye
haue vtred to me the preuytees of your herte, I shall
in lyke wyse for your loue vtter to you þ secretes of my
hert, & truly I say that aboue all other I loue you best.
Than sayd þ knyght, I purpose to visyte þ holy lande,
& therfore gyue me your trouth, that thys. viij. yere ye
shal take none other man, but onely for my loue to tary
me so longe, and þt I cōme not agayne to this day. viii.
yere,

vere, take thā what man ye lyke best. And in lyke wyse
I shall promyse you that wythin thys. viij. yere I shall
take no wyfe. Than sayd she, thys couenaunt pleaseth
me well. Whair thys was sayd, everyche of them be-
trouthed other, & thā this knyght toke hys leue of this
lady & went forth to the holy lande. Anone after that
Emperour treated wyth the kyng of Hungary of ma-
ryage for hys daughter. Than came the kyng of Hun-
gary to the imperours palays to se his daughter, & whā
he had seen her, he lyked meruaylosly wel her beaute
and her goodnes, so that the imperour & the kyng were
accorded in all thynges as touchyng þ maryage, vpon
the condicyon that the damoyell wolde consent. Than
called themproure the yonge lady to hym & sayd. O my
fayre daughter I haue prouyded for the þ a kyng shal-
be thy husbande, yf the lyst to assent, therfore tell me
what answeare thou wylte gyue to thys. Than sayd she
to her father, it pleaseith me well, but of one thyng dere
father I you beseeche yf it myght please you to graunt
me for þ loue of god, I haue auowed my chastite onely
to god for thys. viii. yere, therfore dere father I beseeche
you for al the loue þ is bytwene your gracuous father-
hode & me, that ye name no man to be my husband till
these. viii. yere be ended, and than I shall be redy in all
thynges to fulfyll your wyll. Than sayd themproure,
lyth it is so that thou wylt no husband have these. viii.
yere, I wyll not breke thy bowe, but whā the. viii. yere
ben passed, thou shalt haue þ kyng of Hungary to thy
husbande. And than themproure sent forth hys lettres
to þ kyng of Hungary, prayng hym yf it myght please
hym to abyde. viii. yere for þ loue of his daughter, & thā
sholde he spedē of his entent without fayle. Hereof the
kyng

kyngē was pleased, and graūted to abyde. And whan
these. viij. yere were ended saue a daye, the yonge lady
stode in her chambre wyndowe & wepte soze, sayinge
thus. Alas alas as to morowe my loue promyſed to be
wyth me agayne fro the holy lande, & also the kynge of
Hungary to morowe wyll be here for to wedde me, ac-
coſdyng for my fathars promyſe, & yf my loue come not
at a certayne houre, than am I vterly deceyued of the
inwarde loue of hym. Whan the daye came, the kynge
arayed hym towarde thempyre w̄ a great company
to wedde hys daughter, & was roually besene & arayed
in purple. And whyle þ kyng was ryding on hys way
there came a knyght soleynly ryding bi hym, to whom
he sayd thus. Here frende whens arte thou, & whens
comest thou. The knyght answered and sayd, I am of
thempyre of Rome, and now am come late fro the holy
lande, & am redy to do your seruycē ſuche as I ca. And
as they rode talkyng by the waye, it began to rayne ſo
fast, that all the kynges array was almoſt loſt. Than
sayd þ knyght. My lord quod he, ye haue done folylſh
ly, for as moche as ye brought not w̄ you your hous.
Than sayd the kyng, how ſpekeſt thou ſo, my hous is
large & brode & made of ſtones & morter, how ſholde I
than beare wyth me my hous, thou ſpekeſt to me lyke a
foole. Whan thys was ſayd they rode farther till they
came to a great water and a depe, the kyng ſmote hys
horſe wyth hys ſpurres & lepte in to þ water, ſo that hi
was almoſt drowned. Whan the knyght ſaw hys, &
was ouer on that other syde of the water want peryll,
he ſayd to þ kyng. Ye were in peryll, & therfore ye dyd
folylſhly bycause ye brought not wyth you your brydgē.
Than ſayd the kyng, thou ſpekeſt meruaylouſly, my

brydgē

brydge is made of lyne & ston, & cōteyneth in quescite
more than halfe a myle, how sholde I than beare with
me my brydge, therfore þ spekest folysshly. Well sayde
the knyght, my folysshnes may turne the to wysdome.
Whan the kyng had rydden a lyttell farther, he asked þ
knyght what tyme of the daye it was. Than sayd the
knyght, yf ony man haue lust to eate, it is tyme of the
daye to eate, & therfore my reverent lorde I praye you
to take a sop wyth me, for that is no disworshyp to you
but great honour to me before þ states of this Empyre
Than sayd þ kyng, I wyll gladly eate with the. They
sate bothe downe in a byne gardyn, & all þ were wyth
the kyng & wyth the knyght dyned. And whan dynner
was done & that þ kyng had wasshen, the knyght sayd
to the kyng. My lord quod he, ye haue done folysshly
for that ye ledde not wþ you your father & your mother.
Than sayd the kyng, what sayst þ, my father is ded,
and my mother is olde & may not trauayle, how sholde
I than brynge them wyth me, therfore to the I saye þ
trouth, a folyscher man than thou arte fawe I never.
Than sayd the knyght, euery werke is praysed at the
ende. Whan þ kyng had rydden a lyttell farther, & was
in hande thempertours palays, the knyght asked leue
to go from hym, for thy cause he knewe a never waye
to the palays to the yongelady, þ he myght come syxt
and lede her wyth hym. Than sayd the kyng, I praye
the syxtell me by what place purposest thou to ryde.
Than sayd þ knyght, I shall tell you trouth this daye
vii. yere I lefte a nerrie in a place, & now I purpose to
blyte it & drawe it to me, & yf it be broken I wyll leue
it, & yf it be hole than wyl I take it to me, & kepe it as a
precious iewell, and whan he had sayd what hymlyst
ges. Ro.

f.j.

he

he toke hys leue of the kyng & rode forth, and the kyng
kepte the brude hye waye. Whan themperour herde of
the kynges comynge, he went agaynst hym w a great
company, & woxhypfully roseyued hym, & let do of his
wete clothes, & arayed hym agayn wyth newe clothes.
And whan themperour & the kyng were set to meate
themperour dyd hym all þere & solace that he coude.
And whā they had dyned themperour asked tydynges
of the kyng. My lorde sayd he, I shall tell you what I
herde thys day by þ waye. There came a knyght to me
& reuerently salwed me, & anone after that there came
a great raine, & cōfouded greatly my clothing, & anone
the knyght sayd, syz þ hast done folyschly, for so moche
þou brought not w the thy hous. Than sayd thempe-
rour, what clothing had þ knyght on him. A cloke quod
the kyng. Than sayd themperour, for sothe that was
a wyse man, for the hous wherof he spake was a cloke
& therfore he sayd to you that ye dyd folyschly bycause
ye came wout your cloke, for yf ye had brought w you
a cloke, þā had not your clothes ben defouled wyth the
rayne. Than sayd þ kyng, whan we had rydden a lytel
farther, we came to a depe water, I smaote my hoys w
the spurres & almoost I was drowned, & he rode on the
other syde of the water & founde no peryll, & than sayd
he to me, ye haue done folyschly, for so moche þ ye ledde
not wyth you your brydge. Forsothe sayd themperour
he sayd trouth, for he called the brydge your squyres, þ
sholde haue rydden before & assayed the deppnes of þ wa-
ter. Than sayd the kyng, we rode farther, & at the last
he prayed me to dyne wyth hym, & whan we had dyned
he sayd I dyd unwysely, for I ledde not w me my fa-
ther & my mother. Sothly sayde themperour he was a
wyse

wylle man & sayd trouth, for he called your father & mo-
ther breed & wyne & other vytayles. Than sayd þ kyng
we rode farther, and anone after he asked me leue to go
fro me, & I asked dylygently whether he went. And he
answered agayn & sayd. Thys daye. viij. vere. I lefte a
nette in a preuy place, & now I wyl tyde to vslyte it, &
yf it be broken or torn, thā wyl I leue it, & yf it be hole
as I lefte it, than shall it be to me ryght precyous, & I
shall beate it wþth me. Whan themperour herde thys
he cryed with a lowde boyce & sayd. O ye my knyghtes
and my seruauntes, go ye lyghtly vnto my doughters
chambre, for soothly that is the nette wherof þ knyght
spake. And anone hys knyghtes and hys seruauntes
wente vnto hys doughters chambre & founde her not,
theforesayd knyght had take her with hym. And thus
the kyng was deteyued of the damoyseil, and he went
home agayne to hys owne countree confounded.

¶ Wene frēdes this emperour is our lord Jesu Chryst
and hys fayre doughter is euerlastyng lyfe, the whych
þeþerour had ordeyned for kynges, knyghtes & other
men. The knyght that loued thys yonge lady, is every
good christē soule, whi h holdeth hymselfe not worthy
to come in the syght of god vnto suche ioye as þ apostle
sayth. Non est condigne passionis huius temporis ad fu-
turā gloriā. They be not so worthy of sustryng to come
vnto the glory that is to come. Thys knyght went. viii.
vere on pylgrymage, lyke as a good chrysten man alþ
dayes of his lyfe holde laboure & traualye i fulfylling
the. viii. werkes of mercy. By thys kynges y came wout
a cloke in the rayne, is to understande the myghty men
of this worlde as Justyces, Mayzes & Barlynes, that
haue no clokes to couer all theyz other clothes. By this

cloke is vnderstaide charite, as the apostle sayth. Cha-
ritas cooperit multitudinem petorum. Charyte couereth al
our synnes. But many men haue not thyss cloke, wher-
fore they be wete in þ rayne of pryde, auaryce & lechery.
This kyng also was almoost drowned, bycause he lac-
ked hys brydge, that is to say, perfyte fayth. For we se-
dayly that there may no man passe ouer a great water-
broke & depe wythout a brydge, or some other thynge þ
is able to beare hym. Ryght so wythout fayth it is im-
possyble to please god. And thus may no man be sauued
wythout fayth whan they set theyss lyfe in worldly ioye
or worldly helpe, more than in the helpe of god, whiche
is mighty to do al thinges, wherfore he sayth hymselfe
thus. Saluator si habueritis fidem sicut granum sinapis
poteritis. ac. þf ye haue fayth as þ grayne of mustarde
than may ye saye to þ hylies, go thou forth & it shall go. But
many of vs now a dayes hath ouer feble fayth, &
therfore they shall soodeynly fall in the claye of despera-
cyon, & by deedly synne oftentymes they offend god.
Also thyss kyng had not brought with hym his father
and hys mother. By the father whiche is cause of gene-
racyon is vnderstaide humylite, wythout whome there
is no vertue in no man. And thereto accordeth saynt Gere-
gozy, sayinge thus. Si quis ceteris virtutes sine humili-
itate congregat, ac. He that gadereth al other vertues
wythout humiliite, is lyke a man that casteth dust in þ
wynde. Hys mother betokeneth hope, therfore he that
wyll optayne eternall synglyse, hym behoueth to haue
the cloke of charyte, brydge of fayth, a father of meke-
nes, & a mother of hope, as þ apostle sayth. Spe salut-
facti sumus. Also thyss knyght wente the straite path
waye, & the kyng the brede waye. For he that wyll be
saued

saued behoueth to go a strayte waye, that is to say, the
waye of fastynge, almes dedes, chalmyte & penance. Of
the whyche waye speketh the apostle. *Stricta est via*
que ducit ad vitā eternā. The waye is strayte þ ledeth
to euerlastynge lyfe. But many men go that other way
whyche ledeth to hell, that is to say, by þ waye of fleshly
lust, & suche men ben gone out of the waye of euerla-
styng lyfe, but suche men be deceyved thrugh þ waye.
Wherfore study we to walke that waye, wherby we
may optayne euerlastynge lyfe. Amen.

Somtyme dwelled in Rome a noble Emperour
named Agyas, whiche had with hym a knyght
called Gerarde, whiche was a doughty warcyour, ne-
uerthelesse he was as meke as a lambe in the Empe-
rours hall, but in þ felde he was lyke a lyon. Thys Em-
perour had a fayre daughter, whome she stonge and
myghty erle of palester rauylshed & defouled, neuerthe-
lesse it displeased moze themperour þ defoulyng of his
doughter than the rauylshynge, wherfore he called vnto
hym his counseyle & sayd. Were frenches it is not un-
knowen to you the desperte & violence done to me in de-
foulyng of my doughter, & therfore I purpose to gyue
batayle to the erle, wherfore I praye you to be redy at
a daye set to procede with me in batayle. And they sayd
lorde we be redy to lyue & dye wþ you in batayle. Whan
the daye of batayle came, they mette on bothe sydes, &
a cruell harde batayle was gyuen on bothe sydes, & all
that were of themperours party were slayne. And as
themperour Holde haue ben byheded, the knyght Ge-
rade put hymselfe amoninge hys ennemyes before the
tour & fought manfully, & so themperour escaped, and

the knyght abode and felwe the erle. neverthelesse thys
knyght had dyuerse wounes. This not withstandyng
he abode & fought styl tyl the blade ranne down to hys
heles. And whan hys enemynes sawe that þ erle was
slayne, they fledde, and the knyght wyth hys people fo-
lowed on þ chace tyll he came to þ place where thempe-
tours daughter was, & ledde her wyth hym. And thus
wyth triumphe & vycory he returned agayn to thempe-
tour. For þ whiche victory & getynge agayne of thempe-
tours daughter he was greatly praysed of all people.
Not longe after it befell that thys knyght had to do in
themperours courte, wherfoze the knyght came vnto
themperour & prayed hym mekely to be fauourable in
hys cause, & farthermore he prayed hym to do þ rayson
asked. Whan themperour had herde hym, he called to
hym a iustyce and sayd. So thou and do iustyce to thys
knyght, & that that the lawe wyll. And whan þ knyght
herde thys, he cryed w a lowde voyce. Alas alas who
herde euer suche a thyng of an Emperour, thou wers
sayd he in batayle where thy heed shold haue ben smyt-
ten of, and I in myne owne persone & nōne other men
put mi selfe in ieopardy for the & sauēd the, & now thou
hast assygned an other mā to be iudge in my cause, alas
that ever þ were borne. And wyth þ wordes the knyght
dyd of all hys clothes, & shewed þ woundes that he had
receyued in the batayle vnto all þ men that were there
present, & sayd. Lo what I haue suffred for the, and I
put none other man in my stede, & now thou assygnest
an other man in my cause. For so the I saye to þ that I
never serued suche a lozde before. Whan themperour
herde thys, beyng almoost cōfounded in hymselfe sayd
þus. O dere frende all that thou sayth is trouth, thou
saued

saued me frō deth. I shon woudest my daughter agayne
and for my sake þ hast suffered many woudes. For sothe
it is ryght that I come downe & make an ende of thy
cause, such as may be honour & ioye to the. And than
theremperour laboured belyly in thys mater, and made
therof an ende accordyng to þ knyghtes entent, wher-
fore all men greatly cōmended the Emperour.

Certe frendes thys Emperoure may be called every
chrysten man, or else al mankynde, whyche had a fayre
doughter, that is to saye, the soule made to the symili-
tude of god. Thys erle betokeneth þ deuyll, whyche ra-
uylshed and defouled by synne the soule of man thrugh
eatynge of the fruyte of þ tree knowynge good & euyll,
wherfore al mankynde was in seruage tyll a stonge &
valyaunt knyght came & put hymselfe on the crosse by-
twene the deuyll & mankynde. For yf that had not bee
we had all ben dampned euerlastyngly, & thys knyght
drought agayn the soule of man unto þ chyrche, wher-
fore he suffered many great woundes in hys body. And
now thys knyght, that is to say, our lordie Jesu Chrys-
tath a mater to do amoneg vs, that is to saye, to fynde
in vs þ rytte lyfe, wherfore he calleth on us dayly that
we sholde be redy at all tymes, saying thus in the apo-
calipse.iii. Ecce sto ad hostium et pulso: si q̄s mihi apa-
ruerit introibo et cenabo. That is to saye. Lo I stande
and knocke at the doore, yf ony man wyll open to me I
shall come in & soupe wyth hym. But many men dothe
as thys Emperour dyd, the whyche gaue þ knyght an
other iudge than hymselfe. But now a dayes there been
some men that wyll do no penaunce for the loue of hym,
whyche assygned no man but hymselfe to fighþ for vs.
And therfore agaynst vnskynde me it shal be sayd thus

Lo

Lo he hangeth on þ crosse despoyled of all his clothyng
and sheweth to vs all hys woundes þ he suffred for vs.
Be we therfore kynde, that we may suffre for hys loue
some penaunce, and that at the daye of dome we may
saye thus. Haue we not done penaunce in our lyfe. for
he that suffreth Payne for the loue of god, shall receyue
an hondred tymes more rewarde, and also he shall op-
tayne euerlastynge lyfe, unto the whyche byngyng bothe
you and me and all mankynde. Amen.

There dwelled somtyme in Rome a wyttie Empe-
rour named Pōpey, whiche had a fayre dough-
ter called Aglas. Thys daughter had many vertues a-
bove all other women of that Empyre. Fyrst she was
fayre & gracyous in the syght of euery man. She was
also swyftc in rennyng, that no man myght ouertake
her by a great space. Whan the Emperour vnderstode
these two vertues in hys daughter, he was ryght ioy-
full, wherfore he made to proclayme thrughout al hys
Empyre, that what man poore or ryche wolde renne
wyth hys daughter, shold haue her to wyfe wyth great
ryches, þf he myght ouer renne her & come sooner to þ
marke than she, & þf she ouer renne hym & come sooner
to the marke than he, hys heed sholde be smytten of.
Whan the states of þ empyre, as dukes, erles, barons
and knyghtes herd this crye, they offred them selfe one
alter an other to renne wþ her, but ever this yonge lady
ouer ranne them al, wherfore they lost theyz hepes ac-
cordyng to þ lawe. That tyme there was a poore man
dwellynge in Rome, whiche thought within hymselfe
I am a poore man and come of poore kynrede, there is
made a comune crye, þ what man so euer myght over
renne

renne the Emperours daughter by ony wyse, sholde be
promoted to greate honour and rychesse, therfore I
myght overcome her by ony maner waye, I shold not
onely be promoted to great honour but also al my kynne
Thys poore man prouyded hymselfe of thre Jewelles,
wherby he myght wynne her. Fyrst he made a garlad
of reed roses and of whyte. Secoundly he made a fayre
gyrdell of sylke craftely wrought. Thyrdly he made a
purse of sylke set full of precyous stones, & wythin the
purse was a ball of thre colours, and vpon thys purse
was wryte thys posley, who playeth to me, shall never
be wary of my playe. Than puthe these thre thynges
in hys bosome, & went forth to þ palays gate exenge
a sayinge. Come forth fayre lady comme forth, for I am
redy to renne wyth you & fulfyll þ lawe in all thynges.
Whan thumperout herd this, he comauaded his dougher
to renne wyth hym. Thys yongelady wente to her
chambre wyndowe, & whan she sawe hym, she despised
hym, and sayd. I haue ouercomen fayde she many
worthy knyghtes, & now must I renne wyth a chorle,
neuerthelesse I shall fulfyll my fathers comandement
Anone the damoyset arayed her for to renne wyth hym
And at þ last they ranne togyder, & within herte space
the damoyset wente ferre afoze hym. Whan thys tug-
ler sawe thys, he threwe forth the garlante of floures
before her. And whan þ damoyset behelde & sawe that
she stouped downe & toke it vp, & set it vpon her heed, &
that whyle the tugler went afoze her. And whan thys
yonge damoyset sawe this, she wepte soze, & for sorow
she threwe þ garlante in a dyche & ranne after hym dy-
lygently, & at the last ouertoke hym, & lyft vp her ryght
hande & gaue hym a buffet, saying to hym thus. Abyde
ges, Ro.

G.J.

Thou

thou wretche, it besemeth not thy fathers sone to haue
me to hys wyfe: And this yonge lady went before hym
a great space. And whan the iugler sawe thys, he toke
out the gyrdel of his bosom & threwe it before her. And
whan she sawe that, lyghtly she stouped downe & toke
it vp & auone gyrdel her therwyth, and than the iugler
wente agayne before her. And whan she sawe that, she
made greate lamentacion, & toke the gyrdell wyth her
teethe & tare it in thre peces, & than threwe it from her,
and than she ranne fast after hym, & at hys last ouertoke
hym, & than he toke vp her hande & gaue hym a great
blowe, saying these wordes. O wretche, wenest thou to
ouercomme me, & with that she ranne before hym a great
space. The iugler was aby & subtyll, & abode tyll that
he was almoost at the marke, & than he threwe forth
before her the purse. And whan she sawe thys purse,
auone she stouped downe & toke it vp, and opened it, &
founde the ball, and redde the posy, who playeth wyth
me, shall never be wary of my playe. And than began
she to playe, and so longe she contynued in playinge tyll
that the iugler was before her at the marke. And thus
he wanne the Emperours daughter.

Dvere frendes thys emperour is our fayour Chryst
and hys fayre daughter is mannes soule, whyche was
made clene wyth the water of the holy font, & was also
full lyght to renne, that is to say, in vertue whyle that
she is in clennes, so hys no deedly synne myght ouercome
her. Thys iugler that is come of so whyly blode, is the
deuyll, the whyche studþ day & nyght to deceyue in-
nocentes. He prouydeth hym of thre thynges. Fyrst of þ
garlante whych betokeneth pryde by thys reason, for
why a garlade of floures is not set upon the arme nor
vpon

Upon the fote, but upon the heed, that it may be seen.
Byght so prude wolde be seen, agaynst proude men spe-
keth saynt Austyn, saying thus. Quicunq; supbiu bide-
ris filiu diaboli dicitur dubitetis. That is to say, what
proude man that þ mayst se, double ye not to call hym
the sone of the deuyll. Do thou therfore as the mayden
dyd, bewepe thy synne & drawe of the garland of prude
and cast it in the dyche of contrycyon, & so halte þ gyue
the deuylla a great buffet & ouercome hym. But whan
thy s iugler, that is to say, our goostly ennemy þ deuyll
seeth hymselfe ouercome in one synne, thā he returneth
and tempteth a man in an other synne, & casteth before
man the gyrdel of lechery. But alas there be full many
gyrde wþt the gyrdell of lechery, of the whych gyrdell
speketh saynt Gregorij, saying thus. Gyrde we our loy-
nes wþt þ gyrdell of chasteite, for who so euer is gyrete
wþt thy gyrdell shal note se the course of lyfe. Than
casteth the iugler forth, þ is to say the deuyll, the purse
wþt the ball. The purse that is open aboue & close un-
der betokeneth þ hert, whiche euermore shalde be close
under agaynst earthly thynges, & open aboue to heuenly
toye, & the two strynges þ openeth & shitteth the purse
betokenath the loue of god & of our neyghbours. The
ball whych is rounde & monable to every parte of hys
differencie betokeneth couetyse, whiche moueth euer
bothe in yonge & in olde, & therfore the possey was good
and true that was wryten on the purse, who so playeth
wþt me, that is to say wþt couetyse, they shall nener
be fulfylled. Therfore sayth Seneca: Cū oia petā se-
nescunt, sola cupiditas iuuenescit. Whan þ all synnes
ware olde, than couetyse al onely wareth yonge. Ther-
fore let vs take hede þ we playe wþt wþ this bal of coue-

g.ii. tyle,

tyse, & than wythout doubte we shall optayne & wynne
the game with þ tenes ball in þ blysse of heuen þ never
shall haue ende. Unto the whyche blysse bryngē vs he,
that shedde hys blode for vs vpon the rode tree. Amen.

SOm tyme in Rome dwelled a myghty Emperour & a wyse named Theodosie, whyche aboue all thynge loued best melody of harpe & huntynge. It befell after vpon a day as thys Emperour hunted in a forest he herde so swete a melody of harpes that thrugh the swernes therof he was almoost rauyshed frō hym selfe, wherfore he sought about the forest to fynde that melody, & at the last he espyed at the ende of the forest a poore man sytting besyde a water playng on a harpe so sweetely, that themproure before þ daye herde never so swete a melody. Than sayd themproure, good frēde cometh this melody of thy harpe or no. The poore man answered & sayd, My reuerende lord I shall tell you þ trouth. Besyde this water my wyfe & my chylde and I haue dwelled. xxx. yere, and god hath gyuen me liche grace, that whan so ever I touche my harpe, I make so swete melody that þ fylshes of thyss water come out to my hande, and so I take them, wherwyth my wyfe my chylde and I ben fedde dayly in great plenty. But alas & welaaway, on the other syde of thyss water there cometh a whysteler & whysteleth so sweetely, that many tymes the fylshes for sake me & go to his whysteling and therfore my reuerende lord I beseeche you of helpe agaynst his hyssyng & whystelyng. Than sayd themproure, I shall gyue the good helpe and conseyle, I haue here in my purse a golden hoke whyche I shall gyue þ take thou it and bynde it fast at the ende of a roode, and wþth

wyth þ synyte thy harpe , & whan þ seest the fysshe stere
drawe them vp to the lande wyth that hooke , & than his
whystelyng ne hyflying shall not auayle . Whan þ pooze
mā herd thys , he reioysed hym greatly , & dyd al thyng
as he had taughthym . And whan thys posse man be-
gan to touche hys harpe þ fysshe moued , & than he toke
them vp wyth hys hooke , & lyued therby longtymis , &
at the last ended gracyously hys lyfe in peace and rest .
CThys Emperour betokeneth Jesu Chryst , whyche
greatly delytet to hunte the soule of mankynde in the
forest , that is holy chyrche . He loueth also the melody of
the harpe , that is to saye , he loueth moche those þ teche
the holy worde of god . This pooze man that late bi the
water syde betokeneth the prelates of the chyrche & the
prechers of þ worde of god , whyche ought to lye besyde
the worlde , & not in the worlde , þ is to saye , they sholde
not set theyr delte in worldy thynges . The prechers
ought to haue the harpe of holy scripture , wherw they
may prayse & honour god , & also therwith drawe out of
this worlde þ synners . Therfore sayth þ psalmist thus
Prayse ye god in timpanes & crowdes , and syng ye to
hym on the harpe & the psalter of x. strenges . But now
adayes the precher may say alas , sor whan I preche &
teche holy scripture , the deuyll cometh & whystelet so
dwetely that þ synners drawe to hym , & wyll not heare
the worde of god , but they turne themselfe dwely to the
delyte of synne . The deuyll deceyuet also mankynde by
dyuerse wayes . Fyrst in tyme of prechynge he maketh
some to slepe , & them that he can not make to slepe , he
causeth them to talke & clatter , & them that he can not
make to clatter , he maketh them so dull that they may
not sauour ne understande what the precher sayth , &

g. iii. them

them that he can not begyle by these meanes , he putteth in them besynesse , & causeth them to go out of the chyche. Lo so many wayes the deuyll hath to deceyue mankynde , & to let þ wordz of god. Therfore every prelate & encry precher behoueth þ golden hoke of goddes grace agaynst thys whysteling, by þ whych grace they may drawe synners out of this worlde vp to heuen, vnto the whyche byynge vs our lord Iesus. Amen.

There dwelled somtyme in Rome a myghty Empurour & a wylleman named Polemus, whyche had no chylde saue onely a daughter , whome he loued so moche that dayly & nyghtly he ordeyned to kepe her wyth armed knyghtes . And aboue these knyghtes he ordeyned a mayster well taught in euery connyng foz to teche them & to enferme them how they shold do. He ordeyned also a steward foz to guide his houshold. And whan all thys was done, on a nyght as he laye in hys bedde he behought hym þ he wolde go bysyte the holy lande. And than whā all thyng was redy foz his iourney accordyng to hys purpose, he called vnto hym his stewarde & sayde. Here frende I purpose to se the holy lande, & therfore I leue my doughter in thy kepyng , & also I charge the that she lacke nothyng, but that she haue all maner of ioye & gladnes that pertayneth to a byrgyn. Secondly I leue in thy kepyng syue knyghtes that ben her kepers, that they lacke nothyng þ to them behoueth. Also I leue to the my greyhoude , that thou nouryshe & fede hym as it apperteyneth , & yf þ fulfyll all thys that I haue sayd, thou shalt at my compayne a gayne receyue a great rewarde. Than sayd þ stewarde My dere lord in all þ I may I shal fulfyll your wylt.
Whan

Whan thys was sayd the Emperour toke hys iourney
to warde the holy lande, and the stewarde a longe tyme
kepte well & truly the emperours ordynaunce. But at the
last it befell vpon a daye that this stewarde had espyed
this yonge lady walkyng alone in an orcheyard, with
whose loue he was sodeynly taken, wherfore anone a-
gainst her wyl he deshoured her. And whā he had syn-
ned wyth her, he gaue her yll lāguage & hated her more
after than euer he loued her before, & drove her out of þ
palays, wherfore this damoysel for great pouerte and
defaute wente fro doze to doze & begged her breed. But
whan the knyghtes that were her kepers herde of thys
they reproued shamefully the steward of þ synful dede.
Than the stewarde waxed wroth, & for great hate that
he had in his herte he despoyled þ knyghtes of al theyr
goodes, & drove them fro the palays. And whan they
were thus robbed & eryled, some for defaute of goodes
became theves, & some manquellers, that thrugh thys
incōuenient they wrought great harme. Soone after
thys there came tydynge that the emperour was arry-
ued in farre landes comyng homewarde. And whan
the stewarde herde thys, he was greatly troubled and
moued in hymselfe, & thus thynkyng in hymselfe he
sayd thus. Thys may not be but nedes I shall be accu-
sed for my trespace that I haue done agaynst the empe-
rours comandement, he is my lord & mercable, ther-
fore better it were that I go & mete w hym wyth all ho-
nour & humlylte, & accuse my selfe to hym, & aske hym
mercy, than ony other sholde go before to accuse me to
my lord of my treason. Than this stewarde anone dyd
of all his clothes saue his brecche & his sherte, and toke
þre ropes wyl hym in his ryght hande, and bare fote

wente

wente & mette the Emperour. But whan themperour
had espyed hym comyng aferre in such a wyse, he wō-
dred greatly. And whan the steward was come so neare
that he myght speke to themperour, he fell downe on
hys knees & salewed hym reuerently. Than sayd y Em-
perour, what is befallen y that thou mettest me in thys
araye, for as moche as y art my stewarde thou sholdest
haue mette me wō a great company of knyghtes. A my
lorde quod he, there is befallen me an heuy case, for the
whyche it behoueth me thus to mette your hyghnes.
Than sayd themperour, what case is that that is be-
fallen the. My reuerend lord quod he, it behoueth fyf
your hyghnes to aske of me why I brynge wō me these
thre ropes. Than sayd themperour, why bearest thou
these thre ropes in thy hande in suche a wyse. Than
answered this wofull steward & sayd. This fyfth corde
I brynge wytch me to bynde my handes & fete so harde
till the blode brest out on euery syde, for y I haue well
descreued. The second rope I brynge wytch me to drawe
me by hors tayle vpon y paument till that my bones
de bare wytchout fleshe, for that shal presynte me for the
great treason y I haue done agaynst you. The thyrde
rope y I haue brought is to hange me wō vpō an hygh
galous so longe that the byrdes lyght on my heed & on
my body, & fede themself of my fleshe, & these thynge
ben due to suchet respacers & brekers of the lawe as I
am, & therfore my reuerende lorde haue mercy on me,
for I dare not knowlege my trespace ty! I be certayne
of thy mercy & pyce. Than sayd themperour, I se in the
great mekenes & contricion, therfore tell forth thy tres-
pace, & soothly y halte fynde mercy & grace. Alas alas
than sayd he, I haue defouled thy daughter, & put her
out

out of thy palays, & now for great defaute she beggeth
her breed from doze to doze. I haue also despoylede thy
knygthes of all theyz goodes, & now soone of them for
defaute of goodes bentheweſ, & some manquellers, &
the mayster of þ knygthes I haue slayne. But I haue
fedde thy greyhounde wþ the best as longe as I myght
and tyed hym wyth a chayne, but at þ last he brake hys
chayne & wente hys waye, so þ now he renneth aboute
in the countre. Whan thempour herde thys, he was
sore astonyed & layde. Hast thou defouled my daughter
whome I loued so well, & also exiled my knygthes and
slayne theyz mayster, & the greyhounde whyche I loued
best, of whome I gaue the charge is gone also, sothly
were it not that I had forgyuen it the, & that þ mekest
thy selfe so greatly, I sholde put the to the moost bylest
deth that coude be thought. Therfore go thou anone &
brynge agayne my daughter, than mayst thou wedde
her, and yf ony harme here after befall to her in thy de-
faute, than shall I double thy payne. Also brynge thou
agayn my knygthes, & restore to them theyz goodes, &
set them in theyz state and offyce as they were before.
And also ſele diligently my greyhounde tyll þ fynde hym
and than bynde hym fast, so that in the here after may
be founde no defaute. And whau þ stewarde herde this
he bowed downe hys heed & thanked the Empour of
hys great mercy. And than he wente forth and sought
throug̃h out all the Empyre so longe tyll he had founden
the Emperours daughter and the knygthes, and also
they greyhounde, and brought them agayne. And after
that wedded the yonge lady wyth great honour & ioye,
and also restored agayne the knygthes goodes. And at
the laſt he ended hys lyfe in peace and rest.

ges. No,

v.j.

C Thys

Thys Emperour betokeneth our lord Jesu Chryſt
Hys daughter betokeneth þ soule of man, made at the
ſimilitude of our lord god. And the v. knyghtes be-
keneth the v. wyttes, armed wþ þ vertue of baptym
to kepe the ſoule. The mayſter of þ knyghtes is reaſon
whiche ought to rule the wyttes. The greyhunde is
the fleſſe of man. The steward betokeneth every man
to whom god hath gyuen lyfe and ſoule to kepe vnder
payne of leſyng euerlaſyng lyfe. But a wretched man
remēbryng that is to cōme full often corrupteth & de-
ſouleth hys ſoule by synne, & dryueth her from her pa-
lays of heuen, & than goth she frō doze to doze, that is to
ſay, frō ſynne to ſynne. He despoyleth theſe v. knyghtes
of theyz goodes, that is to ſaye, the v. wyttes of theyz
vertues, takyng away the lawfull lyght fro the eyen,
exoþtyng them unlawfully, & also ſcrying the eareſ
to heare ſclauder & backbytyng, & ſo forth of al þ other
wyttes, & thus ſome be made theues, & ſome māquel-
lers. The mayſter of theſe v. wyttes is ſlayne whan ſo
euer man is ruled by wyll, & not by reaſon. The grey-
hunde, that is the fleſſe, wherin a man delyketh was
fedde, & bounde wþ the chayne of reaſon, whiche he bie-
keth full ofte & renneth out, & doth moche harme. The
cōmyng agayne of thys Emperour from þ holy laude
betokeneth the cōmyng of our lord Jesu Chryſt at the
daye of dome to deſie all mākynde. Therfore do we as
the steward dyd, accufe we fyſt our ſelue of our ſynnes
leſt the deuyl & the worlde accufe vs, & than it were to
late to aſke mercy, therfore do we of our clothes betime
that is to ſaye, our ſynfull lyfe, & take we thre ropeſ in
our handes. The fyſt rope þ holde bynde our handes
and ſete, betokeneth the rope of contrycyon, whiche not
only

onely ought to bynde our handes and fete, but also our
other membres, bothe wythin and wythout so harde,
that the blode brest out on euery syde, that is to saye,
that the synne might boyde. Hereto accordeth Ezechiel
saying thus. In quacumq[ue] hora egerit penitentiā p[ro]pt[er]
saluus erit. Whan so euer þ syntull man doth penaunce
he shall be saued. The seconde corde for to drawe þ tres-
pacer, is confessyon, whiche sholde drawe vs from the
begynnyng of our lyfe unto this daye by þ penaunce of
our mouth unto the tyme that the flesche be fallen fro
the bones, that is to saye, tyll the lust of þ flesche be tur-
ned away by the stones of penaunce. For in lyke wyse as
the stone by nature & kynde is harde, ryght so penaunce
ought to be harde. The thyrde rope that sholde hange
the felon, is þ rope of satissacciōn, of whiche hangyng
speketh the apostle, saying. Suspende elegit a ia mea.
My soule hath chosen to be hanged. For lyke as a man
is lyfte vp from the grounde by hangyng, ryght so a
synner is lyfte vp fro synne towarde heuen vnto god by
the hāgyuge of satissacciōn vpon thys galous, we shold
hange tyll the byrdes of heuen came downe, þ is to say
tyll the apostles come downe to fede vs wyth our good-
dedes. For there is more ioye of one synner doynge hys
penaunce a fore the aūgels of god in heuen, &c. Lyke as
the stewarde brought agayne the imperours doughter.
So it behoneth vs to leke about by dyuerse werkes of
mercy, & fynde our soule þ we lost, & brynge her agayn
to the chyche, & rule well our v. wyttes, and fedre our
greyhunde as we sholde, & make our lyfe so clene and
pure, that we fall not agayne to synne for bredre that it
fortune to vs worse, & þ we haue no leyser to aske mer-
cy agayne at our nede. And yf we fulfyll al this truly vn-

to our lyues ende, wout doubte we shall optayne euerlastyng lyfe. To þ whych our lord brynge vs all. Amē.

In Rome dwelled somtyme a myghty Emperoure
land a wyse named Edfenne, whyche ordeyned for a
law that who so euer rauylshed a mayde, shold be at
her wyll, whether she wolde put hym to deth, or þ she
wolde haue hym to her husbande. It befell after that
a man rauylshed in a nyght two fayze maydes, þ fyf
damoysell desyzed that he sholde dye, & the second desy-
red weddynge. The rauylsher was taken & ledde before
the iudge, that sholde satysye bothe these damoyselles
throuch hys wylisme & ryghtfulnes. The fyfth damoy-
sell euer desyzed the deth accordyng to the lawe. Than
sayd the seconde, I desyze hym to be my husbande, for
in lyke wyse as thou hast the lawe for the, in lyke wyse
I haue it for me, & neverthelesse my petycion is more
better than yours, for it is more charytable, therfore
me thynketh is my reason that the iustyce sholde gyue
sentence wyth me. Than the iustyce vnderstantydng the
greate mercy of the seconde damoysell, gaue iudgement
that he sholde wedde her, and so it was done.

CThys Emperour betokeneth our lord Jesu Chrys.
The rauylsher betokeneth every synner, whyche ra-
uylsheth goddes mercy as often as he defouleth the co-
maudementes of god by synne, for the deuyl may never
overcomen man but yf it be fussed by wyll. for saynt
Austyn sayth. Non est peccatum nisi sit voluntarium. It is
no synne but yf it be voluntary. The synner rauylsheth
the mercy of god as oft as he hath very contricion. The
rauylsher also is called afore the Iustyce whan þ soule
is departed from the body, and anone the fyfth damoy-
sell

fell (that is the deuyll) layde agaynst the synner that he
ought to dye euerlastyngly by þ lawe of ryghtwysnes.
But that other mayden (that is Chryſt) layde for her
how þ mercy of god ought to helpe by cōtricion & cōfes-
ſion, whyche is þ hygh waye to euerlastyng lyfe. Un-
to the whyche god bryngē bothe you & me. Amen.

Somtyme dwelled in Rome a myghty emperour
and a ryche named Lypodus, whyche toke to
wyfe a fayre wyrgyn & a gentyll, and was the kynge of
Aſſyryens daughter. This yonge lady cōcleyued & bare
a chylde, & in the byrth of her lone she dyed. And anone
after her deceſe thys Emperour wedded an other wyfe
and begate her wyt chylde also. And anone after that
these chyldren were boorne, he sente them bothe in to a
ſtraunge lande for to be nourysſhed. Than layd the mo-
ther of the ſeconde chylde. My reuerende lord. x. yeres
ben paſſed syth I bare my chylde, and yet ſawe I hym
neuer but ones, & that was the fyſt daye of hys byrth,
therfore I beseche you my lord to ſende for hym, that
I may ones reioyce me of hys lyght. Than layd þ Em-
perour, I haue an other chylde by my fyſt wyfe, & yf
I ſende for thy lone than muſt I ſende for bothe, & tha
anone he ſente for them. And whan they were comen
they were paſſyng fayre & wel nourysſhed, wel taught
and paſſyng lyke in al maner thynges, that vnnethes
that one myght be knownen fro that other but yf it were
onely of the father. Than layd the mother of þ ſeconde
chylde. My lord tell me whyche of these is my lone, &
he called hym her lone that he begate on hys fyſt wyfe
Whan themprefte herde chys, ſhe gaue all her cure to
nourysſhe & to eſche hym, & despysed that other. Whan-

h. iii.

the

the Emperour sawe thy^s, he sayd to hys wyfe. So thylly
I haue deceyued the, for hym that þ louest so moche is
not thy sone but that other is thy sone. Than set she all
her cure vpon the second, & forsoke the fyfth. Whan the
Emperour sawe thy^s, he sayd. Truly I haue deceyued
the yet, without doubt this is not thy sone, but one of
them two is thy sone. Than sayd þ mother. A my lordes
for hys loue that dyed on þ rode tell me wythout cauel-
lacyon whyche of them is my sone. The Emperour an-
swered & sayd, certaynly I wyl not tell you tyll they be
come to māhode, for this reason. Fyfth I tolde you that thy^s
was thy sone, & hym thou nouryschedest as thy sone
and forsokest that other, & whan I tolde you that thy^s
was thy sone, than þ despysled the fyfth & cheryschedest
the seconde, therfore I wyl that thou cheryschest & nou-
rysche them bothe tyll they come to that þ mayst haue
ioye of them. Whan thempesse herde thy^s. She nourys-
ched them bothe a lyke. And whā they were bothe come
to age, thempess made a great supper, and before all
hys gestes he tolde hys wyfe openly whyche of them
was her chylde. Than reioyced she greatly, & wyth her
sone she ended her lyfe in peace and rest.

CThys Emperours soncs betokeneth those þ be cho-
sen to everlastynge lyfe, & those þ be not chosen. The mo-
ther of them is the chyrche þ nauyschedeth them bothe.
Therfore our lord wyl not þ the chyrche sholde knowe
whyche be chosen and whyche be not chosen. For yf she
knewe that, than wolde she loue þ one & hate þ other, &
so sholde charyte be ouerthowen amonge vs, & sholde
lyue in discorde & stryfe, but trouth at the daye of dome
shall tell vs whyche of them shall be saued, and whyche
shall be dampned. Therfore praye we in thy^s worlde
that

that we may come to the euerlastynge feest in heuen.
Unto the whyche god brynghe bothe you & me. Amen.

Sixtyme dwelled in Roine a myghty emperour
named Holenus, whyche had thre sones whom
he loued moche. It befell vpon a daye whan thys Em-
perour lay vpō hys bedde, he bethought hym to whych
of hys sones he myght gyue hys empyre after hys de-
ceſe. Chan called he to hym hys thre sones and sayde.
Whyche of you thre þ is slowest, shall haue myne Em-
pyre after my deceſe. The fyfth sone answered & sayde.
Thyne Empyre by reason shall be myne, for I am so
slowe, that yf my fote were in the fyze, I had leuer þ it
holde be brent than to take it out. Chan sayd þ second
I am quod he more apte to the Empyre than thou, for
though there were a rope aboute my necke wherwyth
I sholde be hanged, & yf I had a Sharpe swerde in my
hande for greate slouth that I haue I wolde not put
forth my hande to cutte the rope in sauynge of my lyfe.
And whā these two bretcherne had sayd, the thyrd said
for him thus. I ought to be emperour befoze you bothe
for I passe you in slouth, & that wyll I preue thus. I
lye vpryght in my bedde, & there droppeth water vpon
bothe myne eyen, & for greate slouth þ I haue I meue
not my heed neyther to the ryght syde of the bedde nor
to the lefte syde for sauynge of my selfe. Whan the Em-
perour herde thys, he byquethed the Empyre vnto the
pongeliſt ſone as to the slowest of the bretcherne.

CThys Emperour betokeneth the deuyll, whyche is
lorde & father ouer þ chyrche of pryde. By the fyfth ſone
is vnderſtande a man that cometh in euyll felawshyp
by whome he falleth in my ſguernauice, & had leuer to
be

be brenente in the fyze of synne, than departe from them.
The second sone betokeneth hym þ knoweth hymselfe
bounde wyth the bande of synne, wherwyth he is to be
hanged on the galous of hell, & is so slouthfull that he
wyll not cut them away wyth the lawfull swerde of con-
fessyon. By the thyrde sone is vnderstante a man that
heareth the techynge of þ ioyes of heuen & of þ paynes
of hell, and wyl not meue hymselfe to the ryght syde for
loue & desyre of rewarde, nor to the lyfte syde to for sake
hys synnes for dzedre of turmet. Suche a man wythout
doubte for hys slouth shall optayne the realme of hell,
from þ whiche realme kepe vs our lord Iesus. Amē.

MS. A. 1. 1. Vol. 2. fol. 67v.
There dwelled somtyme in Rome a myghty Em-
peroure named Alexander, the whyche besyeged
a cyte of the kyng of Egypte wyth a great hoost, neuer-
thelesse thys Emperour lost many myghty knyghtes
without ony hurte of stroke. And thus from day to day
hys people dyed soleynly, wherat thys Alexander won-
dred greatly & was ful sorowful therof in his mynde, &
anone let cal afore hym þ wysest philosopers þ myght
besounde, and prayed the to tell hym why hys people
dyed thus soleynly wout wounde. The phylosophers
answered & sayd. My lord it is no wonder, for vpon þ
walles of that castel wherin the cite is a cocatryce, thrugh
whose syght your men dye, for they ben infected wþ the
venym that cometh of hys eyen, & anone the dye. Than
this Alexander asked yf there were ony remedy agaynst
that cocatryce. The philosopers answered and sayd.
My lord there is a good remedy, whiche is thys, let set
þp a large myrrour of clere glasse ouer agaynst thys co-
catryce bytwene your hoost & the wall of the cyte, and
whan

whan thys myrroure beholdeth hymselfe in the myrroure
the deere creature of his venymous lyght shal reboude
agaynste hym selfe , and thus he shal dye , and your
men shal be slaine . The Emperoure wroght by the
counseil of the phylosophers , and let set vp anone a
large myrroure of glasse , and thus was thy cocatryce
slayne . And the Emperour by thys hooft made an al-
faire in the cōte , and optayned the vitory .

Christe emperour may be called ony chystē man , the
whiche shal be to gader an hooft of vertues , for wyth-
out vertue there may no man syght goostly . The cōte
agaynste some pe shall syght is the worlde , wherin
there is an high castell , that is to saye , vanite of vany-
tees . Vanites vanitatū . And al vanite , in thy vanite
bandeth the cocatryce , that is to saye , pryde of lyfe , des-
pre of even , lustes of flesche , wherfore thy pryde in-
fecteth hymselfe ; that they dye at the last euerlastyngly .
Therefore the greatest remedy agaynst thy pryde , is þ
consideracion of our vncleenes , how we came naked in
to thy worlde , as yf it be asked why a man is proude ,
certaynly it may be answered thus , for þ defaute of ele-
thyng of vertues , what shall we do whan we dye thus
goostly but set vp a poore myrroure of conscience , & by
that conscience we may consider our wyl & our bryt-
tyness as in a glasse , where thou mayst se thyne owne
defaute , yf we do thus wythout double þ cocatryce , þ
þ pryde of lyfe , despise of even , & lust of flesche , we shall
vterly destroye & optayne þ vitory of this worldly cōte ,
as than be weare to wonne euerlastyngly .

A Myghty emperour somwhat after
þ named Archelang , the whiche in þe new
ges. Ro.

wedded a fayre yonge lady, whome a yonge knyght loued, & had to do wyth her as ofte as hym lyst. It befell on a nyght that thys Emperour bethought hym in his bedde to visytc þ holy lande, wherfoze wout ony more delay he ordeyned al thyng necessary to his iourney, & toke hys leue of theimpreesse & of the states of thempyre & went towarde þ holy lande. Whan theimpreesse herde thys, she toke the mayster of the shyppe & sayd. Yf thou wylte consent to me & be true, aske of me what þ wylte & thou shalte haue it. The mayster of the shyppe was smytten wyth couetyse & sayd. O my dere lady what so euer ye wylt comande me I shall wythout sayle fulfyll it, so that ye wylt reward me for my labour. Thā sayd theimpreesse, or þ do ought for me I shall gyue the what the lyft to haue, so that þ wylte swere to be true to me and kepe my cosseyle. The mayster of þ shyppe anone made hys othe to be true to her. Than sayd theimpreesse My lord goth wyth you in your shyppe, therfore whan he is in the myddes of the see, cast hym out that he may be drowned, & ye shall optayne your rewarde wythout ony wythsaying. Than the mayster of þ shyppe sware a greate othe & sayd. By god after he cometh ones wi[n] my shyppe, ye shall never se hym moze. Than the lady payde hym as moche golde as he wolde haue, & forth he wente to hys shyppe. And wythin shorte tyme after the Emperour take hys shyppe, & whan he was in the myddes of þ see, the mayster of þ shyppe toke theimperour & thrawe hem ouer borde in to the see. Than the mayster returned agayne & tolde the Empresse that the Emperour was casten in to þ see, wherof she was full glad. Thys Emperour that thus was cast in to the see had lerned in hys youth to swymme, & swamme forth

tyll

yll he sawe an ylande in the see, but ever in hys swym-
mynge whā he was faynt & lyke to haue ben drowned
he prayed god to be hys helpe & wepte soze, tyll at y last
he came in to a lytel ylande wherin was nothyng but
lyons & lybbardes & dyuerse other beestes, that swam
ryder from other landes. Whan thys Emperour had
taken lande in that ple he espyed a yonge lyon fyghting
with an olde lybbarde, & the lyon was almoost ouercō-
men. The Emperour had great cōpassyon on y lyon, &
drewē out his swerde & slewē y lybbard. The lyon euer
from that tyme forth folowed the Emperour, & wolde
not leue hym for nothyng, but every day y praye that
this lyon toke he brought & layde it afoze themperours
fete, & anone theimperour smote fyre on the flynt stone,
and boyled the body in the skynne, & thus was he fedde
longe tyme, tyll at the last as he walked so y see strande
he sawe a shyppe come saylynge by, & anone w̄ an hye
voynce he cryed. And whan y shypmen herde thys voynce
ther wondred what it myght be, wherfore they sayled
tawarde hym, & whan they were come to hym he sayde
Goodfrendes take me w̄ you, & I shal paye you a good
freyght. And anone they toke hym in to theyr shyppe, &
the lyon folowed hym swymmynge in the see after the
shyppe. And whan the lyon was in poyn̄ to haue ben
drowned, the shypmen had ppte on hym, & toke hym in
to the shyppe. And whan the Emperour came to lande
he payde hys freyght, & whan he had payde them, he
wente forth tyll he came nere hys owne palays, where
he herde trōpettes & claryons, wryth all maner of other
mystralyspe, & as he herkened what it myght be, there
came fro the palays a squyer toward hym that was of
his knowlege, but y squyer knewe not hym, to whomē

the Emperour sayd thus. Good frende I praye the tell
me what melody is thyg that I heare. The squyer ans
swered & sayd. The Empresse is maryed thyg day, and
therz ben all the statex of thempyre at her feest, & ther
fore they make luche melody to make her gesses me ry.
Than sayde themperour to þ squyer, where is her hus
bande that was Emperour before. The squyer sayde þ
he was gone to the holy lande, & was dwownyd by the
waye in the see. Than sayd themperour, I praye þ lys
that thou woldest do myne crande to thempresse & to þ
lorde that wolde be her husbande, that I maye bine in
to þ palays & playe afore them in thylyon. The squyer
graunted to do his crande, & went in & tolde the lordes
the lady that at þ gate was a goodly olde man that de
syreth to come in & play with his lyon afore you! Than
sayd the newe wedded lorde, bringe hym in, & if he be
worthy percase he myght gete hys meate for hys playe
Than the Emperour to hys lyon was brought in; the
lyon alone wout ony coforte or settynge on, ranne vpon
the yonge knyght þ was newly marred & slew hym, &
whan he had so done, he ranne vpon the Empresse & do
noured her to the harde boneys before all þ lordes of the
Empyre. And whan the states sawe thyg, they were
greatly agast & began to flee. But the emperour whys
sayre speche coforted them & sayd. Loo thyg is the ven
geaunce of god, for thyg is my wyfe þ hath vsed auou
try longe tymie wryth thyg knyght that lyeth here dead,
and he ymagyned my deth to the mayster of þ kyng
and here vpon the mayster threw me in to the see, but
god sauied me fro þ deth, & bycause I holpe ones þ lyon
at a nede, he forsoke me neuer syth, and now as ye se al
whan I came in to my palays wout ony cofortes of me

he

he hath slayne bothe the auouterers, & therfore bider-
stande ye for trouth that I am your lord e ^hEmperour
None whan they herde thys, they lyft vp theyr eyen &
behelde hym, and at the last they knewe hym for theyr
lorde, wherfore they were greatly reioyced, & praysed
god for that myngle, whiche he had saued theyr lord and
Emperour. And they lyned after in rest and peace.

CBy thys Emperour ye may understande every chy-
sten man that purposeth to by syte ^hholy lande, that is
to saye, to gote euerlastynge lyfe thrugh the workes of
mercy. But hys wyse, that is the wretched fleschē man
mureth agaynst the soule, & louesh better her leman
that is deedly synne, than her husbande. Thys Empe-
tour went in to the chyppre takyng hys tourney toward
the holy lande, that is to saye, he wente to holi chyche
whiche is ^hwaye to god. But the wyse, that is to saye
fleschē men accused hym to ^hmayster of ^hChyppre, that
is to saye, to the prelates of the chyche for great mede
whiche oftentymes blithideth ^hlyght of many iustices
where thrugh many pypre men ben cast out of ^hChyppre
in to the see to be drowned, ^his to saye, out of ^hchyche
in to the see of thys worlde. But what shall he do than
that is thus casten to be troubled in thys worlde, cer-
tainly thus ought he to do, let hym leue to swynne,
that is to say, let hym put al hys hope in god, & than by
hys grace he shall come to any lande, that is to say, the
religion of clene herie, & that he shall loue euer ^hbetter
to kepe hymselfe out of thys worlde, and therfore sayth
saynt James thus. A clene religyon & vndeuyled is a
precious thyng in ^hlyght of god, & he ^his in this relig-
yon shall fynde a lyon, whome hym behoueth to gyue
agaynst the deuyl. This lyon is our lord Jesu Christ.

that came of þ kynrede of Jude, whiche fyggetteth euer
agaynst the deuyll, & yf a man hath holpen this lyon at
ony tyme, trust well than that he wyl not for sake hym
but be to hym at all his nede, accordyng to the psalmist
saying thus. Cū ipso sū in tribulacione. I am to hym
in troubl. By thys lyon thou mayst take thy wyfe, þ is
to say, thy flesche wþt penaunce & flee thy synne, & than
wyþout double þ shalt optayne the Empyre of heuen.
Unto the whych brynge vs our lord JESUS. Amen.

Somtyme in Rome dwelled a myghty emperour
named Gorgony, whych had marayed a curteys
lady & a fayre to hys wyfe. This yonge lady in due pro-
cessiō coþeyued & bare hym a lone, a fayre chylde and an
amiable. Whan thys chylde was x. yere olde, hys mo-
ther the Empresse dyed. And anone after þ Emperour
wedded an other wyfe. Thys seconde wyfe loued in no
wyse themperours lone, but dyd hym al the shame and
represse that she myght. Whan the Emperour geþeyued
þys, wþlyng to please hys wyfe, exiled his lone out of
hys empyre. And whā thys chylde was exyled, he went
and lerned phisycke, so that wþthin hoxre tyme he was
a subyll & a connyng philiscyan. It befell soone after
that the Emperour his father syckened & was almoost
dead, wherfore whan he herd that hys lone was such
a philiscyan, he sente for hym by lettres, prayinge hym
that he wolde come to hym wþout ony delaye. And than
the lone wþlyng to obey, & fulþyll his fathers coman-
dement, in all haste came unto hym. And whan he had
seen his father & felte hys poules & his baynes, all the
sycknes he had was soone healed wþt his medycynes
from all maner of daugers. Soone after that the Em-
perore

preesse hys stepmother began to ware sycke. And many
physcivans sayd that she wold dye. And whan thempe-
rour herde thys, he prayed hys sone to helpe her of her
sycknes. Than sayd hys sone, certaynly fater I wyll
lay no hande on her. Than þ Emperour began to ware
woorth & sayde. Yf þ wylte not obey my cōmaundement
thou shalte boyde my felawchyp. Hys sone answered &
sayd, yf ye do so dere fater, ye do b̄nrightfully, for well
ye knowe that ye exiled me out of your Empyre thrugh
her suggestyon, & myne absence was cause of your so-
rowe & sycknes, & in lyke wyse my presence is cause of
her sycknes, & therfore I wyll not meddle w̄ her, & also
I wyll vse no moze medicynes, for oftentymes physycy-
ans ben deceyued, & therfore I dare not lay hande on
her, leſt men wold saye (yf it fortuned her to dye) that
I were cause therof. Than sayd the Emperour. She
hath þ same sycknes that I had. Hys sone answered &
sayd. Though she haue þ same sycknes, neuertheleſſe
ye be not of one cōpleccyon. For what so euer I dyd to
you, ye helde you content, and whan ye sawe me come
wythin þ palays, ye reioyced of my cōmynge, & greatly
were eased to se hym that ye begate. But whā my step-
mother sawe me she swelled for anger and waxed euyl
at ease, and therfore, yf I shold speke to her, her sorowe
wolde encrease, & yf I sholde touche her, she wolde be
from her selfe. And also a physcyan profyteth nought
but whare as þ sycke man delyteth in hym. And whan
the chylde had sayd, he escaped & wente hys waye.

C Thys Emperour betokeneth euery chryſten man,
whyche is wedded to his chryſtendom at the font ſtone
for whā þ ſoule is made þ ſpouse of Chryſt, on whome
man begeteth a ſone, þ is reaſon. But thys wyfe, that



is to say , chyfstendome dyeth whā so euer a man lyeth
in deedly synne , & after her a man weddeth a stepdame
that is to saye , wyckednes as of tentymes as he is ruz-
led by wyll , & not by reason , wherfore a man þ lyueth
by fleschly lust of tentymes exyleth reason , & than anone
the soule wareth sycke , for the absence of reason is the
cause of the sycknes of the soule . But whā reason that
is bothe goostly & bodyly the physycan is bryngynge
agayne by warkes of mercy , than anone man is healed
of his sycknes . But than the stepmother wareth sycke ,
that is to saye , whan frowarde wyll wareth sycke , tha
is the flesche oppresse d by penaunce . And therfore study
we to oppresse our flesche so by penaunce , that we may
comme to enelasyngs ioye . Amen .

Somtyme in Rome dwelled a myghty emperour
named solemyn , whych had wedded þ kynges
daughter of Germany , a fayre lady & a curteys , which
wythin shorte tyme conceyued and bare asw. Whan
thy s chyld was borne , the states of the Emperore came
to the Emperour , & every che of them besought the Em-
perour to nurysse hys bone . The Emperour answe-
red a sayd . To morowe shall be a tourney , & there shall
ye all be , and whyche of you dothe best to optayn eth the
victory , shall haue the kepyng of my soule . If he new-
rysse hym well , I shall promote hym to great dignite
and honour . And if he do the contrary , he shall dye the
foulest deth that can be thought . Thā sayut they . Here
forde all thy s pleasteth vs well . On the moroweth whan
every man was come to the tourney , the states wissed
and scarmysched full manfully dangle tyme . It was at last
ther came a doughty knyght named Jobas , that is
manfully

manfully bare hymselfe amoung them, that he wanne
the byctory. And anone whan all thys was done, this
Iosias toke h chylde & ledde hym forth with hym. And
bycause this Emperours sone shold be receyued in his
countree, he sente before to his castell, & comanded his
offyeres that it sholde be dyght bothe wout & within, &
that the chyldes bedde shold be made in the myddes of
the castell, & also the seuen scyences sholde be paynted
aboute the chyldes bedde, that whan the chylde wake-
ned out of hys slepe, he myght lye in his bedde and rede
his lesson. This knyght had a fruytail and a holsome
well by þ chyldes beddes syde, wherin he bled to bathe
hymselfe, & the knyghtes wyfe bare þ key of this well
and therè ws's a wyndowe þ the sonne myght cbine in
and thynne. It fortuned on a daye that the lady þ kepte
the key leste þ wyndowe open thugh neelygence. And
whan the lady had so done, there came a bere and sawe
the wyndowe open and went to the well & bathed hym
therin, of whose bathynge the well sauoured after so
the greate hete that was that tyme, wherfore who so
ever drouke therof wared lepze win short tyme. And so
it fortuned within a lytell space after that þ lord & the
lady & al theyz houshold were lepers, & notwithstanding
it appered not sodeynly. And in the meane tyme there
came a great egle in at þ wyndowe where as the Em-
perours sone laye, and bare the chylde away out of his
cradell. And whan the knyght pceyued this, he wepte
bitterly & sayd. Alas alas & woe to me wretched crea-
ture that euer I was borne, what shall I do, for now
I am the sone of deth, for I am a soule leper, & so is my
wyfe & all my housholde. And the whyle he was thus
mouenyng therere came to hym a phisycyan & sayd to
ges. Ro.

b.j.

hym.

him. Syr ys ye wyll do after my counseyle, it shall not
repent you. Fyrlit behoueth you & your wyfe and all
your houshalde to be letten blode, & after þ to be bathed
and washen cleane, & than shall I laye to my medicyne
And whan ye are hole, than shall you & your wyfe & all
your houshalde walke to the mountaynes and seke the
Emperours sone, for the egle hath let hym fall in some
place. The knyght wroght all thyng by the coulseyple
of thys phisycyan, & anone after was letten blode & re-
ceyued the medicyne, & than he was al hole & hys wyfe
and all his houshalde, wherfore he lepte on his horse, &
toke wþ hym thre squyers, & rode forth and sought þ
chylde. And at the last he founde hym hole and sonnde
lyenge in a valey, & than was he greatly reioyced. And
for the great ioye & gladnes that was in hym for þ syn-
dynge of the emperours sone he made a great feest, & af-
ter the feest he ledde the chylde home to hys father. And
whan the emperour sawe his sore in good helth, he was
ryght glad, wherfore he promoted hym to great wox-
hyp, whych lyued after þ longe tyme in great honour
and woxhyp, & at þ last ended hys lyfe in peace & rest.
CThys Emperour betokeneth the fathur of heue, his
sone betokeneth our lord Jesu Chryst, who me many
men desyre to nourysche at eester whan they receyue þ
sacrament. He nouryscheþ hym that best insteth wþ
the deuyll and ouercómeth hym thrugh penaunce. The
knyght that toke this chylde wþ hym betokeneth a good
chrysten man that fasteth truly and blyssedly all þ lente
befoze. Therfore dawe as þ knyght dyd, sende we be-
foze messengers to dyght & to make cleane þ castel of our
herte from al spottes of synne by workes of mercy, & so
shall this chylde Jesu rest & lyght in the myddes of our
herte.

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herte. The well betokeneth mercy, whyche ought to be
nexte our lord. For who so euer is wout mercy & trewth
may not nourys he that blessed chylde Jesu. But it hap-
peneth ofte þ the knyghtes wyse, þ is þ litle he of man
bereth the key of mercy, and ofte leueth þ wel open and
than cometh the bero (that is the deuyll) and casteth be-
nym in to þ well of mercy, and who that tasteth thecof
shall be infected wþþ leprie of synne. The wyndow
wherin the somme shyneth, is þ grace of þ holy goost, by
whom men lyue and are cōforted goostly, by this wynd-
dewe the egle cometh in, that is to say, the power of al-
mighty god, and toke away þ chylde Jesu from þ herte
of man, & thā man hath great cause to wepe, but what
shall he do whan þ chylde is gone but sende for a subtyl
phisycyan, that is to saye, a discryte cōfessour, whyche
shall gyue hym coulstele to let hym blode & all his hous
holde, that is to saye, to put out synne thrugh cōfessiō
of tonge before his goostly father. Than must he bathe
himselfe w teares of cōtricion & cōpunction of tonge,
& after þ take the medicyne of satissacciōn, & than shal
he be made clene frō al maner of synne. And whan he
hath done thus, he must lepe on þ palfray of good lyfe,
& ryde forth w his thre squyers, that is to say, fastyng,
prayer & almes dede, & than wout doubt he shal fynde
the chylde Jesu in the valey of humilitē, & not on a hyll
that is to saye, pryde. And yf he do thus, doubtles he
shall haue myght and power to nourys he that blessed
chylde Jesu, for whose nourys shynge the fater of hea-
uen shall promote hym unto euerlastyng ioye. Unto
the whych ioye god bryngē vs all. Amen.

S Ointyme dwelled in Rome a myghty Emperore
named Fulgentius, whyche gouerned hys people
nobly

nobly, & loued the so moche that he made to proclayme
thugh out all nacyons, that who so euer wolde come
to hym ryche or poore at a certayne daye, sholde haue
theyz petycyons what so euer it were. Whan I myghty
men herde thys, they were glad, & came at the daye as-
sygned, & every man put forth thys petycions vnto the
Emperour, & anone theyz petycyons were graunted &
fulfilled, in so moche that almoost all the empyre was
departed amonge them. And than every man was ioy-
full & went home agayn & toke se a syne of suchelaudes
& castels as the Emperour had gyuen them. Anone af-
ter the poore men gadred them togyder and sayd. A co-
mune crye was made that all men bothe poore & ryche
shold come to þe Emperours palays, & ther they shold
haue what so euer they asked, & þe ryche men haue ben
there lately and optayned theyz petycions. Therfore go
we now & wyte þe we may optayne ony good of þe Em-
perour. That couldest was approuate & allowed amonge
them all, wherfore they went forth tyll they came to þe
Emperours palays, & there they put forth theyz pety-
cyons accordynge to theperours proclamacyon. And
whan the Emperour had herde them, he sayde to them
Dare frendes I haue herde all your petycyons, & it is
wroth that my proclamacyon was, þe every man in-
differently sholde come & haue theyz petycyons, but the
ryche & myghty men haue ben here afore you, to whom
I haue gyuen all that I had, save onely the roialte of
my lþorshipp, and so haue I no thyng leste to gyue you.
A good lord haue mercy vpou vs, & let vs not go hondre
agayne, for we knowe well that is our owne desaute
that we came nor rather in the sy other ryche & myghty
men, bus sythit is so, we aske your gracie that we may
optayne

optayne somwhat by the wypche we maylyue. Than
sayd the Emperour. Good frendes though I haue gy-
uen all my landes, rentes & tenementes, & all þ castels
to the ryche men that came before you. Neverthelesse
I haue kepte wyl in myne owt handes the lordshyp
suer the, and that lordshyp I gyue to you, and so shall
they be your seruautes, & be obedyent to you all. And
whan the poore men herde thys, they were greatly re-
yoysed, & kaled downe to the Emperour & thaked hym
saying. Lo thought we come late, yet we be made lordes
over all these other. And with this they tooke theyz leue
and wente home agayne. But whan the ryche and the
myghty men herde that, they were greatly moued, and
set a comune parlyament among them selfe. And thus
it was spoken amoung them. Alas alas how may we
serue them that somtyme were but choles & our sub-
iectes in al maner thynges, & now they be made lordes
suer vs. Therfore go we al wþt one assent to the empe-
rour & praye we hym of remedy. Whan thys was sayd
theyz couiseyle was comended, & forth they went to the
Emperour & sayd to hym. Reuerende lord what may
this be, those þ were our seruautes be made our lordes
we beseche you mekerly that it may not be so. Tha sayd
the Emperour. Good frendes I do you no wronge, for
my crye was comune, that what so ever ye asked of me
ye shalde optayne your peticyon, & ye asked nothyng of
me but landes, rentes & honours, and all that haue I
granted you at your owne wyll, in so moche þ I kepte
nothyng for my selfe, & eche of you were well content
at your away goynge, & after þ came spynkle and poore
men & asked of mesome goodes accordyng to my pro-
clamacyon, & I had nothyng to gyue them, for I had

gyuen you all that I had, saue onely the lordshyp ouer
you, whiche I kepte in my handes, & whan the poore
men so tyred on me, I had nothyng to gyue them, saue
onely the lordshyp ouer you, and therfore ye sholde not
blame me, for that ye asked ye had. Than sayde they.
A good lord we praye you effectuously of your couisell
in thy s case, & of your helpe. The Emperour answered
& sayd, Syss yf ye wyll werk after me, I shall gyue
you good & profitable couiselle. Than sayd they. Lord
we be redy to fulfyll what so euer ye saye to vs for our
profyte. Than sayd the Imperour. My good frendes ye
haue of me bothe landes and tenementes, wryth other
inouable goodes, and that great plente, the whiche by
my couiselle ye shall departe w the poore men, that they
may graunte you the lordshyp. And anone these ryche
men gladly graunted to this, & departed al theyz goodes
amonge the poore men, & than they gaue them agayne
the lordshyp ouer the, lyke as they had of þ ryche men
And thus were they bothe content, & the Imperour was
greatly comended of al the people, bycause he accorded
bothe the partyes so wysely.

CBy thy s Emperour is vnderstante our lord Jesu
Chrys, whych made a proclamacyon by hys pphetes
patriarkes, apostles & prechers, that every man bothe
poore & ryche sholde come & aske cuelastynge ioye, and
wythout doubte they shall optayne theyz petition. But
þ ryche and myghty men aske none other thyng but
worldly honour & transitory rychesse, for thy s wold
shall passe & all his couiselle, wherfore he gaue them so
muche of worldly goodes, that he had nothinge lefte to
hymselfe, accordyng to scripture. The byrdes of heuen
haue nestes, & þ foxes in erth haue caues; but þ sonne of
god

god bath no thyng in erthe wher he may put hys heed.
The poore men be suche as be meke in herte. Of the
whyche poore men speketh ouerlorde, saying. Blessed be
the poore in herte, for the kyngdom of heuen is theyz.
And yf it sholde seme that they haue lordshyp aboue
myghty men of thys worlde, therfore these ryche men
ought to deparcie theyr ryches wþt poore men, accor-
dynge to the scripture, saying thus. True ye almes, &
all thyng shall be cleane to you. And thus may ye gete
a lordshyp in heuen, unto þ whyche lordshyp I beseeche
almyghty god to bryng vs all. Amen.

Somtyme in Rome dwellede a myghty emperour
named Domcyan, whyche had two doughters
of whome one was passynge fayre, & that other foule &
ugly to beholde, wherfore he let crye thrugh out all his
empyre, that what man wolde haue hys fayre dough-
ter to wyfe, sholde haue no thyng. Wher but her fay-
nes. And who that wedded hys foule daughter, sholde
haue all hys empyre after hys deth. And whan the pro-
clamacyon was made, there came many lordes þ desp-
red to wedde hys fayre daughter. Tho whome the Em-
perour answered thus. Sayis þ he, ye wote not what
ye desyre, ryght well ye knowe that yf ye wedde her, ye
shall haue no thyng wþ her but her faynes, & farther-
more þ I gyue her to one of you & not to another, than
wyll ye stryue for her, therfore yf ye wyll nedes haue
her & forsake my foule daughter, you behoueth fyft to
iust for her, and he that wynnethe her, shall wedde her.
Than were the greatest states of þ empyre greatly re-
joyced, & anone onely for he loue they wolde iust & also
fright, wherfore they set a day of batayle, & many wox
þy

thy men were slayne on bothe sydes, neverthelesse one
optayned the viceroy and wedded that fayre lady. The
seconde daughter that was foule and vgly lawe thys
that her syster was wedded to great solempnite mour-
ned & wepte dayly, wherfore the Emperour her father
came to her and sayde. Dere doughter why mournest
thou thus. Alas dere father quod she, it is no wonder
though I mourne, seyng my syster edded wþ so
great honour & gladnes, & every man is fayne of her, &
no man loueth my felawþyp, and therfore dere father
what I may best do soþhy I wote not. That layd the
emperour. O my dere doughter, all þis myne is thyne
and it is not unkauden to you that he wþhyche wedded
thy syster had noþyng wþ her but her fayrnes, & ther-
fore I shall proclayme in myne owne psone thrugh all
myne Empyre, that what man weddeth you, I shall
make hym sure by lettre patet of al myne empyre after
my deth. Tha this yonge lady though she was foule &
ugly, neverthelesse she reioyced in þ promesse of her fa-
ther, & anoue after the proclamacyon was made, than
there came a yonge knyght & a gentylly & wedded þ lady
& after the deth of the Emperour he sealed all the Em-
pyre and was crowned Emperour and she Empresse.
CThis Emperour betokeneth our lord Jesu Chyst
which hath two doughters, that one fayre & that other
foule. That one fayre betokeneth thys worlde, whiche
is ful fayre & delectable to many me. That other foule
betokeneth paine & trouble, whome few men desyre
to wedde. Neverthelesse a contine crye was made by
holyscripture, that who so wold haue his fayre doughter,
that is the worlde, shold haue noþyng wþ her
but her fayrnes, that is to saye, the worldly vanities
whiche

whyche fade & fall a waye lyke as the faynes of man.
But who that wyl wedde the foule doughter, that is
to say, wylfully to receyue pouerie & trouble for goddes
loue, wythout double he shall optayne þ empyre of he-
uen, accordyng to scripture, saying. Ye that haue forsak-
en all thyng for my loue to folowe me, shall haue cuer-
lastyng lyfe. Many noble and worthy men haue trusted
for the fayre doughter, that is to saye, haue foughтен
bothe by see & by lande for thys worlde for couetyse of
worlde rychesse, & at the last there be many slayne, for
there is nothing here but pryme of lyfe, couetyse of eyen
or of the hesshe, where thrugh all the worlde is put to
great myschefe. But he that weddeth the fayre dough-
ter, that is þ worlde, is he that setteth all hys affeccyon
& desyre in the wretchednes of thys worlde, & wyl not
for nothyng forsake thys worlde, lyke a wretche & coue-
tous man. But he that weddeth the foule doughter, is
a good chyldren man, whiche for the loue of þ kyngdom
of hem forslaketh all this worlde, & not onely doth thus
but also despyseth hymselfe, bodily obeyinge vnto his
soueraynes in all thyng. Suche a man certaynly shall
optayne the Empyre of heuen. Unto the whyche Jesu
Chyrl brynge bothe you and me. Amen.

Somtyme in Rome dwelled a myghty emperour
named Andromyke, whiche aboue all thyng lo-
ued melody. Thys Emperour had wythin hys castell a
well of suche vertue, that who so ever were dronken &
dranke of the water of that well, sholde incontynent be
fresche agayn, & be deluyered frō all maner of dyshew-
nes. There was also dwellynge in thys Emperours
courte a knyght named ydony, whiche þ Emperour
ges. Ro. l.j. loued

loued moche, but oftentimes he was dronken, whiche
byce the emperour hated above all thenge. And whan
thys knyght perceyued hymselfe dronken, than wolde
he go to the well & dynke of the water & refresche hym
selfe, so that what so ever the Emperoure sayde to hym
he wolde answere hym so reasonably, that no dronke-
nes myght be seen in hym, & for hys wyttie answere he
was greatly beloued of the Emperour. Neuerthelesse
his felowes of the courte enuyd hym moche, & ymag-
ned amouge themselfe how they myght departe þ Em-
perours loue fro hym. It fortuned on a daye that this
Emperour went to the forest and herde a nyghtyngale
lynge so merely, that oftentimes after he wolde ryse
erly in þ mornynge, & somtyme fro hys meate & walke
to the wode for to heare the swetnes of her songe, wher-
foze many of his men sayd amouge thēselue. Our lord
delytetþ so moche in the nyghtyngales songe, that he
recketh lytell of our profyte, in so moche þ through two
thynges his loue is withdrawen frō vs, that is to say
þydrony the knyght & by the swete songe of the nygh-
tyngale. Than sayd an olde knyght that was amouge
them. Syrs quod he, þf ye wyll do by my counseyle, I
shall delyuer you of the knyght þydrony & of the nygh-
tyngale wout hurte or deth. They swore & sayd, what
so ever ye bydde vs do, we shal auone fulfyllid all our
herre. Whan thys knyght herde thys, wythin a whyle
after he espyed this þydrony dronen, wherfore he locked
fast þ well, & as thys knyghthe þydrony came to refresche
hymselfe, he founde þ well fast locked. The Emperour
had a great mater to treate, wherfoze in haste he sente
for this knyght, bycause of hys great wysdom to haue
hys counseyle. And whan he came before þ Emperour

he

he was so dronken that he myght not ones more hys
tonge, neyther had wytte, reson, nor understandyng
to assyndre the Emperour to hys mater. But whan the
Emperour sawe thys, he was greatly grieved, for so
moche as he hated that wye, wherfore he comauanded
anothe that fro that day forth he sholde no more be seen
wyth hys lorde upon paine of deth. Thys hearunge
hys sostenyngly were gladded, & sayd vnto the olde
knyght. Now be we delyuered of thys knyght ydrony,
there is no more to do but y we myght synde the waye
wyth deluyered of the nyghtyngale, in whiche the Em-
perour delyseth so moche. Then sayd thys olde knyght
your eares shall heare and your eyen shall se that thys
nyghtyngale shalbe destroyed in choyce tyme. Not long
after thys olde knyght espyed that y nyghtyngale vse d
to syp vpon a tree even aboue the foreshayd well, where
as her make came & grendzed with her, neuerthelesse in
the absence of her make she toke ostentymes an other
make & dyd auoutry, & whan she had thus done, than
wolde she descend to the well and bathe her selfe, that
whan her make came, he sholde fele no sauour ne cuyll
odour of hys he had done. Whan y knyght had seen thys
on a tyme he locked the well, & whan the nyghtyngale
wolde haue descended to bathe her selfe after her auau-
try, she founde the well closed, wherfore she flew vnto
the tree agayne & mourned soore in her maner, & lefte of
her sweete songe. Than came her make & sawe that she
had trespassed agaynst her nature, he returned agayne
and in choyce tyme brought a great multitude of nygh-
tyngales whiche flew hys make, & tare her al to pecces
And thus was the wyse knyght put away & the nygh-
tyngale slayne, & the Emperour put from his pleasure

and solace suche as he was wonke to haue.
¶ Thys Emperour betokeneth our lordre Iesu Christ
which loueth greatly the songe of perfyte deuocyon, for
whan we prayes we speke vnto god, & whan we rede, god
speketh wyth vs. The well that was in þe palays beto-
keneth confessyon that is in the chyche, therfore þe ony
man be dronken wyth synne, let hym drynke of þe well
of confessyon, & wythout doubt he shall be safe. Thys
ydrony betokeneth every man that wylfully returneth
agayne to synne after his confessyon, lyke as a dogge þe
maketh a vomyte & casteth out the meate that he hath
eaten afore, & after whiche he is hungry cometh & eateth
it agayne. Neuerthelesse þe a man þe hath synned thus
wyl drynke of þe well of confessyon, he shall receyue his
goostly strengthes. The nyghtyngale þe sate on the tree
betokeneth the soule þe syteth on þe tree of holy doctrine
And her songe betokeneth the soule that syteth on the
tree in deuoute prayers to god. But thys soule doþe a-
uouty as oftentyness as she consenteth to synne. Ne-
uerthelesse þe renne to confessyon & bathe her vnto the
water of contricion, god shall loue her. But her somen
that be the fendes of hell seyng thys that god is so mer-
cyfull, they stoppe the well of confessyon, that is to say,
the mouthes of them that wolde chryue þe selfe, wyth
shame & dñe of penaunce, that they dare not tell forth
þeȝ synnes. And thus ben many exiled & put to deth
everlastyng. And therfore study we to bathe our lyfe in
the well of confessyon wyth þe water of contrition, and
than may we be sure to come to everlasting lyfe. Unto
the whyche god bryngē boþe you and me. Amen.

¶ Rome dwelled somtyme a myghty Emperour
named Darmes, whyche had a myghty stronge citie
and

and strongly walled aboue, & a bell hangyng in the
myddes of þe cyte, & whan so euer thys Emperour went
to batayle wythout þe cyte, this bel sholde be tonge, but
there sholde no man ryng þe bell but a virgyn. Wythin
þe cyte tyme after it befell that dragons & serpentes and
many other benymous beetles empoysoned moche peo-
ple, so that þe cyte was almoost destroyed, wherefore the
States of the cyte went to our afferent to the Emperour &
sayd. Lorde what shall we do, lo ouȝ goddes & our cyte
is almoost destroyed, & ye & we be in peryll to peryshe
through these fell beetles þt cōsumed us, therfore take
we good counseyle, or else we are but lost. Than sayde
the Emperour, what saye you is best to be done in thys
mater, and how may we best be defended. Thā answer-
ed one of þe wyllest & sayd. My lorde heare my couiseyle
& do therafter, & ye shall not forþynke it, ye haue quod
he in your place a lyon, and set vp a crosse & hange thys
lyon ther vpon wyth naples, & whan other benymous
beetles se hym thus hangyng on the crosse, they wyll
drede, & so shall they for sake this cyte, and we shall be in
rest & ease. Than sayd þe Emperour, it pleaseþ me well
that he be hanged in saupnge of you. Than toke they þ
lyon & he age hym on the crosse fast bayled. And other
lyons & benymous dragons came toward the cyte &
sawen the lyon thus hangyng, they fledde awaie for
drede, and durst come no nere.

Thys emperour betokeneth the father of houen, the
cyte well walled w þ bell in þ myddes betokeneth the
sole walled about w vertues. The bell betokeneth a
clement consyience that warneth a man to batayle whan
he sholde syght agaynst the deuyll, that he myght arm
himself before w vertues. The virgyn þ shold ryng
L.iii. thys

thy s bell is reason , the whyche as a mygyn declineth
all to ryghtfull cleanness . The venympous dragon þ bea-
reth fyze betwene the flesche of man , whych beareth
the fyze of glotonie & lechery , þ whiche brent Adam our
fore fathewhan he ate of the forþodr n apple . The be-
nympous brestes that porsoned the men betwene the
fendes of hell whiche forþ moost partie hath destroyed
mankynede . The states of the cite betwene patricakes &
prophetes , whiche besought god of good cou lyle & re-
mede that mankynde might be saved , & anone it was
soo sayd for the bestas comyn that a lyng yis . Chayn
wholde be honged upon a cragge & henge to scrupule
sayng thus . Expedi thus me in such come a popul-
et nongens percat . &c . That is to saye . If þaþou etha
man to dye for the people . leest all folkes be perisched .
Chayn to be they Chayn to be myghyn or herode . for the
whiche the deyndre deshabastian people . And dare not
mygh them . And thus by the grace of god þaþou men
shall come to everlasting blisse . Who þ whiche byngy-
ng he that fog his dyed on the rode etc . Amen .

In Rome dwelled somtyme a myghty Emperour
land a mercuri full named Menalayr , whiche ordyned
þat he alome that what mylper were taken & put
imperors þe myght escape & come to the emperours
palays , he shold be therre safe for all maner felonie , tres-
son , or ony other traspare that he had done an his tyt .
It was not longe aseen but it befel y a knyght fer wa-
red , wherfore he was take & put in a stronge & a darke
payson , where he lay longe tyme , & had no lighs but at
myctell wyndowes , wheres as shante myght shone in that
dyngtoun þynt to gate the sumple meale waz brought

hytt by hys keper, wherfore he inourned greatly and
made great sorowe that he was thus fast shette vp fro
the syght of men. Neuerthelesse whan the keper was
gone there came dayly a myghtyngale in at y wyndowe
& sange full sweetely, of whose songe this woful knyght
oft tymē was fedde with ioye, & whā thys byrde sealed
of her songe than wold the flye in to y knyghtes bosom
and there thys knyght fedde her many a day of the by-
tyme that god sente hym. It befell after on a day that
this knyght was greatly desolate of cōforte. Neuerthe-
leſſe the byrde ſate in his bosom eatynge nuttes, & thus
he ſayd vnto the byrde. O good byrde I haue ſufteyned
the many a day, what wylte thou gyue me now in my
desolacyon to cōforte me, remembre the well that þ art
the creature of god, and I also, therfore helpe me now
in my great nede. Whan the byrde herde this, ſhe flew
forth from hys bosom, & taryed from hym thre dayes.
But the thyrde day ſhe came agayne, & brought in her
mouth a preuous ſtode, & layde it in the knyghtes bo-
ſome. And whan ſhe had ſo done, ſhe tooke her flyght &
flew from hym agayne. The knyght meruailed of þ
ſtone & of the byrde, & therwyth he tooke the ſtone in his
hande & touched his gyues & fetters therwith, & anone
fell of all his fetters & chaynes wherw he was boide.
And than he arose & touched the dores of the pryson, &
anone they opened, & ſo he escaped & ranne fast to y Ein-
perours palays. Whan the keper of y pryson perçeyued
thys, he blewe a horne thysse & cryed vp al the folke of
the cyte, & ledde them forth cryenge wyth an hye boice
Lo the theſe is gone, folowe we hym al. And with that
he ranne before all his feloweſ towarde the knyght, &
whā he camis mygh hym, þ knyght bent his boore & dy-
nole

Shote an arrowe, wherw he smote the keper in þ lunges
and lewe hym, & than he caune to þ palays, where as
he founde socour accordyng to the lawe.

CThys Emperour betokeneth our lord Iesu Christ
whyche ordeyned a lawe that what anys doer, that is to
saye, what synner myght escape & come to the palays
of holy chyche thrugh confessyon and contrition. Sholde
synde there ppetuall socour & helpe. Thys knyght beto
keneth every synner that is taken in dedly synne, and
judged vnto the prysoun of hell by þ lawe of god, & he is
strayly bounde wchaynes of synne, wherfore he we
peth & mowteth dayly for hys trespace. The keper of
thys prysoun betokeneth the deuyll that kepereth such a
man harde bounde in synne, & serueth hym wrychelle &
delytes of thys wozide, that he sholde not escape from
hym. The byrde that syngeth so swetely betokeneth the
voice of heuen that sayth to the synner. Reuertere re
mettere sunamitis. Turne agayne now turne agayne
þou prysoner, that is to say, turne agayne þou synner
and I shall receyue the to grace. For whan mankynde
was in limbo patru whyche was a certayne prysoun of
hell before the comyng of Chyest. Than came a byrde
that is to saye, the godhede beaþing wyth hym a ston
that betokeneth our lord Iesu Christ, accordyng to
holys scripture, saying. Ego sum lapis. sc. I am a stone.
The soule of Chyest desceded to the godhede & brought
wyth hym all mankynde out of the gryson of hell, ther
fore þis day of þe be in the prysoun of dedly synne, touch
we our synnes wyth the ston, that is to saye, wyth the
bertue of our lord Iesu Christ by confessyon & conter
tion, & than wouten doubt he chaynes of our synnes
wyth his ston shall be broken & fall frondes, & þe doves

of heuenly grace shall be opened, and we shall optayne
helpe & socour in the palays of þ chyche. And yf the ke-
per of þ prisyon, that is to saye, the devyll whyche is the
blower of the horne of pryde, lechery, or couetysse, stere
þpony synners, than turne we agayne towarde hym
manly & shote at him þ arowe of penaunce, & withouten
doubte he shall flee from vs. And thā by þ grace of god
we may optayne the palays of heuen. Unto þ whyche
þynge vs our lord Iesu Chyſt. Amen.

There dwelled somtyme in Rome a myghty Em-
perour & a merciful named C̄bolydeſ. It fortu-
ned on a daye that thys Emperour walked vnto the fo-
rest, where as he mette soðernly wþ a poore man, &
anone whan thys Emperour sawe hym, he was great-
ly moued wþth mercy & sayde. Good frende whens art
thou. My louercayn lord quod he, I am yours & boþne
in your lande, & now I am in great pouerte and nede.
And than sayd the Emperour, yf I knewe that þ were
true in every thyng, I sholde promote the to great ry-
ches, therfore tell me what is thy name. My lord & he
I am called Lentyculus, & I behote you my trouþ &
true seruyce, & yf I do other wyse I submyt me to you
and to all maner of Payne that ye can put me to. Whan
the Emperour herde thys, he promoted hym anone wþto
great rychesse, & anone after þ he made hym a knyght
& stewarde of hys lande. And whan he was thus exal-
ted to rychesse & honour, he wared so proude þ he despys-
ed them that were worthier than he, & despysed suchas
as were symple & poore. It was not longe after that it
befell that thys stewarde rode by a forest, where as he
mette wþth the foster, & charged hym þ he sholde make
ges. Ro.

m.j. an

Lentyculus. 15. Oct. 1601. In the library of the University of Cambridge. MS. C. 1. 1. Vol. 1. fol. 112v.

an hondreth pyttes in the groude, and couer them ouer
wyth grene grasse & smal bowes, that yf wylde beestes
fortuned to go in the forest that waye, that they sholde
than fall in, and so shold they be taken & brought to the
Emperour. The foster answered & sayd, lyz as ye haue
sayd it shall be done. Not longe after it fortuned þ this
steward rode to thys forest agayne to se yf these pyttes
were made, & as he rode he bethought hym how great
a man & how myghty he was made, & how all thynges
in þ Empyre obeyed to hym and was redy at his wyl.
And as he rode thus thynkyng, he sayd to hymselfe,
There is no god sauе onely I, and wyth that he smote
hys horse wyth his spurres, & sodeynly he fell in to one
of þ depe pyttes that he had ordeneid before hymselfe
for the wylde beestes, and for þ great depnes therof he
myght not aryse agayne by no maner of rafte, wher-
fore he mourned greatly. And anone after hym came a
hagry lyon and fell in to þ same pyt, & after the lyon an
ape, and after þ ape a serpent. And whan the steward
was thus walled wþ these thre beestes, he was greatly
moued, and dred sore. There was that tyme dwellyng
in the cyte a poore man named Guy, that had no good
sauë onely an asse, wherwþ dayly he carryed styrkes and
fallen wood & suche as he coude gete in þ forest, & those
he brought to þ market and solde them & in this wyse he
 susteyned hymselfe & hys wyfe as well as he myght.
It fortaned that this poore Guy went to this forest as
he was wont, and as he came by þ depe pyt he herde a
man crye & saye. O dere frende what art þ, for goddes
sake helpe me, & I shall quyte the so well that þ shalte
ever after be the better. Whan thys poore Guy herde þ
it was þ voyce of a man, he meruayled greatly, & stode
styll

yll on the pyttes brynde & sayd. Lo good frende I am
come for þ hast called me. Than sayde the knyght, deere
frende I am stewarde of all the Emperours landes, &
thus by fortune I am fallen in to thys pyt, & here be w
me thre beastes, that is to say, a lyon, an ape, & an hor
ryble serpent, whych I drede moost of all, & I wote not
of whych of them I shall be fyft devoured, therfore I
praye the for goddes sake gete me a longe corde wher
wyth thou mayst drawe me out of this depe pyt, and I
shall waraut þ to make the ryche in all thynges for ever
more here after, & but I haue þ rather helpe I shall be
devoured of these beastes. Than sayd this poore Guy,
I may full yll entende to helpe þ, for I haue nothyng
to lyue on but that I gader wode, & carry it to þ market
to sell, wherwyth I am susteyned, neverthelesse I shal
leue my labour & fulfyl thy wyl, & ys ye rewarde me not
it shall be great hyndraunce to me & to my wyfe. Than
the stewarde made a great othe and sayd that he woldes
pmote hym & al his to great rychesse. Than sayd Guy
ys thou wylt fulfull thy promesse I shall do þ ye byd me
And with that went agayn to the cyte & brought with
him a longe rope & came to þ pyt & sayd. Syr stewarde
lo I let downe a rope to the, bynde thyselfe abouthe the
myddle therwyth, that I may pull the vp. Than was
the stewarde glad & sayd. Good frende let downe þ rope.
And with þ he cast the ende of the rope downe into the
pyt. And whan the lyon sawe that, he caught the rope
& helde it fast, & Guy drewe þ lyon vp, wenynge to brym
he had drawen vp the stewarde, & whan he had so done
the lyon thanked hym in his maner & ranne to þ wode.
The seconde tyme this Guy let downe the rope, the ape
lepte to it & caught it fast, & whan he was drawen vp

he thanked Guy as he coude & ranne to the wode. The
thyrde tyme he let downe the rope & drew vp þ serpent
whiche thanked hym & went to þ wode. The stewarde
cryed wþt an hye boyce. O dere frende now am I de-
lyuered of thre venymous beestes, now let downe the
corde to me, that I may come vp. And thys poore Guy
let downe the rope, & the stewarde boude hymselfe fast
abouthe the myddle, & anone Guy drew hym vp. And
whan he was thus holpe he sayde to Guy. Come to me
at thre of the clocke to the palays, & than I shal make
the ryche for ever. Thys poore Guy reioyced therof, &
went home wþtout any rewarde. Than hys wyfe de-
maunded hym why he gadered no wode wherwþ they
myght lyue that day. Than tolde he her all the processe
as it befell, how the stewarde fell in to þ pyt, & also the
lyon, the ape, & the serpent, that he had made in þ sayd
forest, & how he had holpen hym out wþt a corde & sa-
ued hym from deuouryng of þ thre venymous beestes
& how he sholde go to the stewarde & sethe hys rewarde
on þ morrowe. Whan hys wyfe herde this, she reiopced
greatly and sayd. If it shall be so, good syz arysse to mor-
rowe at a due houre & go to the palays & recepue your
rewarde, that we may be conforþed therby. So in the
mornynge Guy arose & wente to þ palays & knocked at
the gate. Than came the porter & asked the cause of his
knockyng. I praye the quod this Guy go to þ stewarde
and saye to hym that here abydeth a poore man at the
gate that spake wþt hym yesterday in the forest. The
porter went in & tolde the steward as þ poore man had
sayd. Than sayd the steward, go thou agayne and tell
hym that he lyeth, for yesterday spake I wþt no man
in the forest, & charge hym that he go hys waye, & that

Se hym therè never after. The porter went forth and tolde poore Guy how the steward had sayd, & charged hym to go his waye. Than was this Guy sorowfull & wente home, & whan he came home he tolde hys wyfe how the stewarde answered hym. Hys wyfe conforted hym in al that she myght & sayde. Say go ye agayne & proue hym thysle. Than on y morow this Guy arose & went to the palays agayne, praying the porter ones to do hys erande agayn to the stewarde. Than the porter answered & sayd, gladly I wyl do thyne erande, but I drede me soze that it shall be thy hurte. And than went he in & tolde y stewarde of y comynge of thys poore man Whan y stewarde herde that, he went out & all to bette thys sely Guy, & leste hym in peryll of deth. Whan hys wyfe herde thys, she came w her asse & ledde hym home as she myght, & all y she had she spente vpon surgens & phisyciens to helpe hym. And whan he was perfyly hole, he went to the forest as he was wont for to gader styckes & small wode for hys lyuyng. And as he went aboute in that forest he sawe a stronge lyon, dryuyng before hym asses that were charged w chaffer and mar chaudyse. Thys lyon droue forth the asses before Guy whyche dreyd soze the lyon leest he wold haue deuoured hym, neverthelesse whan he behelde the lyon better, he knewe well that he was the same lyon y de dreywe out of the pvt. This lyon leste not Guy tyll all y asses with the marchaudyse were entred in to hys hous, and than the lyon dyd hym obeysaunce & ranne to y wode. Thys Guy obteyned these fardels and fountde great rychess therin, wherfore he made to pclayme in dpuer se chyzches yf ony man had lost suche goodes, but there was none that chalenged them. And whan Guy sawe thys

m. iiij. he

he toke the goodes, bough特 therwyth hous & lande, &
so was made ryche. Neuerthelesse he haüted the forest
as he dyd before. And after þas he walked in the forest
to gader wode he espyed the ape in the top of a tree, the
whyche brake bowes besyly with her tethe & clawes. &
threw them dowe, so that in shorte tyme Guy had la-
den hys asse. And whan the ape had so done, she wente
her waye, & Guy went home. And on the morowe Guy
went to the forest agayne, & as he late byndyng hys fa-
gottes, he sawe the serpent that he drewe out of the pyt
come towarde hym, bearing in hys mouth a precuous
stone of thre colours, the whych stone þ serpent let fall
at Guyes fete, and whā he had so done, he kyssed hys
fete & wente her waye. Thys Guy toke vp the stone, &
meruayled greatly of what vertue it myght be, wher-
foze he arose vp and went to a seller of precuous stones
named Peter, & sayd. Breþer I praye the tell me
the vertue of this precuous stome, & I shal rewarde the
well for thy labour. Whā thys stone seller had well be-
holden and vnderstode the nature of this stome, he sayd
Good frende yf þe lyst to sell thy stome, I shal gyue the
an. C. marke. Than sayd Guy, I wyll not sell my stome
tyll thou tell me truly the vertue therof. Than sayd the
marchaunt, wyþout doubt þis stome hath thre ver-
tues, the fyfth vertue is thys, that who so beareth thys
stone vpon hym, shal haue ioye wyþout sorowe, the se-
conde vertue is, that he shall haue plente wout defaute
the thyrde vertue is, he shall haue lyght wout darknes
and it hath also another vertue, that no man may felit
but soþ as moche as it is worth & yf he doþ the contrary
the stome returneth agayn to þy fyfth owner. Whan Guy
herde thys, he was ryght ioyful, & sayd to hymselfe, in
a good

a good houre I drewen these beestes out of the pvt. Not
longe after it befell that this Guy by the vertue of this
stone was made passyng ryche, & bought great posses-
sions & luelode, wherfore whil a whyle he was made
knyght. It was not longe after þ emperour had know-
lege how syz Guy had a stone of suche vertue, wherfore
he sent for syz Guy, comandynge hym to come to hym
in all haste, & so he dyd. And whan syz Guy was come
to þ emperour, the Emperour sayd to hym. My frende
I haue herde say that somtyme thou were in great po-
uerre, & now art made ryche by þ vertue of a lytel stone
therfore I praye the that thou sell me that stone. Syz
Guy answered and sayde, þ may I not do, for so longe
as I haue that stone I am sure of thre thynges, that is
to saye, of ioye without sorowe, plente wout defaute, &
lyght wout derknes. Whan the Emperour herde thys
he had greater desyre to bye that stone than he had be-
fore, & sayd. Syz Guy of two thynges thou must chose
one, that is, chose whether thou wyl for sake thy em-
prye and all thy kynrede, or else sell me thy stone. Than
sayd syz Guy. My lord þ fyt it must nedes be thus, be it
at your wyll, neuer thelesse I shall tell you the peryll of
thy stone, þf ye paye not therfore as it is worth, wout
doubte it wyl come to me agayn. Than sayd þ Empe-
tour, sothly I shall gyue the suffycient, for thou shalte
receyue of me therfore a thonsande pounde, & so it was
done, syz Guy receyued the money & wente home. On þ
morrowe erly he opened his cofer and founde the stone, &
than he tolde to the lady hys wyfe how he had sold the
stone to þ Emperour and delyuered it, & how he founde
it agayn in hys cofer. Than sayd his wyfe, good syz in
all þ haste þe can go agayne to the Emperour and take
hym

hypm the stome, for drede that he be not wroth, & thugh
malyce put some fraude in vs. Than wente forth syz
Guy agayne to the Emperour & sayd to hym. My lord
yesterday I tolde you a stome, þ whyche yf it please you
I wolde fayne se. The Emperour went for the stome to
hys treasour & foude it not, wherfore he was ryght so-
rowfull, & came agayn & tolde syz Guy how it was lost
Than sayd syz Guy. My lord greue you not, for I told
you yesterday that I myght not sell it but yf I had the
value therof, & yesterday I receyued a thousand pouide
of you therfore, & this day I foude it in mi cofer agayn
and therfore yf I had not brought you the stome agayn
þcradventure ye wold haue shewed me your heuy lord-
shyp, & wyth that he shewed forth the stome, wherat the
Emperour meruayled greatly & sayd. Syz Guy by thy
trouth that thou owest to me tell me how thou camest
by thys stome. Than sayd syz Guy. By my fayth that I
owe to you I shall tell you þ very trouth as touchynge
thys stome. Your steward that is pmoted vp of nought
let make many depe pyttes in your forest, & it fortuned
not longe after that he fell downe in to one of them hym
selfe, & myght not ryse agayne for depnesse of the pvt, it
fortuned also the same daye that a lyon, an ape & a ser-
pent fell in to the pvt w hym, that tyme was I a poore
man, & as I walked in to the forest wyth myne alle for
to gather wode he cryed to me that I sholde helpe hym
out of the pvt, & sau hym fro deth, for there were in the
pvt wyth hym thre venymous beastes, that is to saye,
a lyon, an ape, & a soule serpent, & than he behyght me
by mouth to pmole me & all my kynne to great rychesse
And whan I herde that, I was glad, and let downe a
corde, supposyng to haue drawen vp hym, & than I ha-
led

led by a lyon, & after that an ape, & than a serpent, and
at the last your stewarde. The lyon gaue me ten asles
charged to marchaundysse, the ape gaue me as moche
wode as myne asse myght beare, & the serpent gaue me
this stome þ I haue solde you, but your stewarde bette
me & wouded me so soze for my good dede, that I was
borne home vpon myne asse. Whan þ Emperour herde
þys, hys herte was greatly moued agaynst þ steward
wherfore he examyned hym of that faile dede, but he
was dombe & wolde not speke, for so moche þ he coulde
not deny his faulchede. Than sayd þ Emperour. O thou
wretched creature, vntreasonable bestes, as the lyon,
the ape, & the serpent rewarded hym for hys good dede
and thou that art a reasonable man hast almost beaten
hym to deeth that saued the and toke the out of the ppyt,
therfore for thy fashede & wyckednes I judge the to be
hanged this daye on the galowes, and all thy goodes &
landes I graunte to syz Guy, & also Jordyne that syz
Guy shall occupye thy place and be stewarde, and so it
was done. Whan syz Guy was thus rewarded by the
Emperoure and made stewarde, he was well beloved
of every man as longe as he lyued, and at þ last ended
hys lyfe wyth honour and good peace.

¶ Thys emperour betokeneth the father of heuen, the
poore man betokeneth every man that cometh in to this
worlde feble & naked from his mothers bely, & at þ last
is promoted to great rychedesse & worldly honour, as the
psalmist sayth. Desvereor origens pauperem. God lif-
test þy the poore man out of sythe, & many fiche men
knowe neyther god ne thë selfe, but cause to make depe
pyttes, that is to saye, buckydves and malyses they o-
degne agaynst symple men, in the whiche ppyt þ douspil
ges. Ro. n.s. canseth

causeth hem ofte to fall, accordyng to a texte in Ecclesiastico. Hocum quod alteri facit, ipse incidit in ea. That is to saye, who maketh a p̄yt to an other man, oft tymē he falleth therin hymselfe, whyche texte was well proved by Mardonchens. Thys Guy that went dayly to þ forest w̄ his asse to gader wode bekokeneth every ryght full man, dzedyn god in þ forest of this woorlde, þ wode that he gadereth betokeneth his merytoxous werkes that he carreth on hys asse, whiche betokeneth þ body of man, wherwith his soule may ioye & lyue in þ tabernacle of heuen. And as the steward, the Lyon, the ape & the serpent that fell in to the p̄yt, ryghe so whan a synfull man falleth in þ p̄yt of synne. The lyō of þ kynde of Iude (that is Jesu Chyſt) descendeth with hym as oftentimes as the synner hath wyll to come to grace. Therfore layth the psalmyſt. Cum tpsa sum in tribulatione. That is to saye, I am with hym in tribulacio. Thys Guy draweth up þ Lyon, þ is to say Jesu Chyſt out of the p̄yt by the rope of vertues. He drawe up þ ape also, that is to say contrary wyll to reason, þ he myght obey to reason. For of all maner beastes the ape is most lyke to man, ryght so amonge all the strengthes of the soule wyll ought to be lykened unto reason, and to obey reason. He drawe up also a serpent, by the whiche is undeſtrande penaunce for two causes. For the serpent beareth in hys mouth venym, and his tayle is a medycyne byghe so penaunce beareth at the begynnyng byternes to the doer, neuerthelesse it is ful sweete & medycynable unto the soule at þ ende, & therfore every ryght wylle man sholde drawe to hym the serpent of penaunce. And at the last he drawe up the steward from the p̄yt of hym, accordyng to Chyſtes saying. I am not come only

onely to call ryghtwysse men, but synners to penaunce.
Also it is wryten that Seneca whiche taught an Emperour many liores & vertues of trewth, and at the last lyke thys stewarde caused to flee his master Seneca.
Also Chryst gaue power to Judas to werke myracles, lyke as he dyd to other dysciples, neuerthelesse he betrayed hym at the last. Ryght so nym a dayes hemany chyldren of Belial whiche delyte moze to do harme tha good, in especyall to them þ wolde feche them perfytly bothe for the soule & for the body. The lyong gaue to the ryghtwysse man. x. asses charged with macheundysse, that is to saye, our lord Iesu Chryst gyuereth so every ryghtwysse man. x. comandementes charged wþt vertues, by the whyche he groweth to þ rychedesse of heuen.
The ape also gadereth hym wode as arte as the ryghtfull ma werketh wylfully þ dedes of charite, for wode is profytalbe for two thynges, that is to saye, to make fyre & to buylde houses. Ryght so pfyre charite heateth the aungell, accordyng to scripture, saying. Quia magis gaudiu est angelis. &c. That is to say. More ioye is to aungells for one synner boyng penaunce. &c. Charite also reyseth the hous of heuen agaynst the compinge of the soule. The serpent also gaue hym a stone of thre diverse colours, the whyche betokeneth our lord Iesu Chryst, whome we seke by penaunce. Therfore sayth saynt Jerome in the seconde table thus. Post naufragium est premia. That is to saye. We sholde do penaunce after our trespass. That Chryst is a stonye, may be propred by hymselfe, saying thus. Ego suni lapis viuus. That is to saye. I am a lyving stonye. Chryst hath thre colours, whiche betokeneth þ myght of the father, the wylsdome of the sonne, & the mirkenes of the holy goode.

Therefore who that may gete thys ston, shall haue the
empyre of heuen, & toye without sorowe, & plente wout
ony desaute, & lyght wythout darknes. Unto whiche
lyght bryngē vs our lorde Jesu Chrys̄t that dyed for
you and me and all mankynde. Amen.

In Rome dwelled somtyme a myghty Emperour na-
med Anselme, whiche had wedded þ kynges dough-
ter of Iherusalem, a fayre lady and a gracyous in
the syght of every man, but she was longe tyme wyth
the Emperour or she was cōteyued wyth chylde, wher-
fore the nobles of þ Empyre were ryght sorowfull be-
cause theyr lorde had none heire of hys body begotten.
Tyll at the last it beset that this Anselme walked after
supper in an euenyng in hys gardyn, and bethought
hymselfe how he had none heire, and how the kynges of
Amplyus warred on hym cōtinually for somche as he
had no sonne to make defence in hys absence, wherfore
he was ryght sorowfull, & wente to hys chambre and
slepte. And at the last hym thought he sawe a bysyon in
hys slepe, that þ mornynge was more clerer thā it was
wont to be, & that the mone was moche more paler on
that one syde than on that other. And after he sawe a
byrde of two colours, & by that byrde sode two beetles
whiche fedde that lytel byrde wyth theyr heate, & after
that came many moo beetles and bowed theyr heedes
towarde the byrde & went theyr waye. And than came
there dyuerse byrdes that songe so swetely & so meryly
that the Emperour awaked. In þ mornynge erly this
Anselme remembred his visyon & wondred moche what
it myght sygnifye, wherfore he called to hym hys phi-
losophers & also the states of hys Empyre, & tolde them

hys dreme, chargyng them to tell hym the sygnysyenge
therof vpon Payne of Deth, & ys they tolde hym the true
interpretacyon therof, he behyght them great rewarde
Than sayd they. Here lord tell vs your dreme, and we
shall declare vnto you what it betokeneth. Tha þ Em-
perour tolde them fro the begynnyng to the endyng
as it is afoxe sayd. Whan the phylosophers herde thys
wyth a glad chere they answered & sayd. Lord þ dreme
that ye sawe betokeneth good, for the Empyre shall be
more clerer than it is. The mone that is more pale on þ
one syde than on þ other betokeneth the Empresse, that
hath lost parte of her colour thrugh the concepcion of
sone þ she hath conceyued. The lytell byrde betokeneth
the sone that she shal beare. The two beestes that fedde
thys byrde betokeneth all the wyse men & ryche men of
this Empyre shall obey thy sone. These other beestes þ
bowed theyr heedes to the byrde betokeneth that many
other nacyons shall do hym homage. The byrde þ songe
so swetely to thys lytell byrde betokeneth þ Romayns
whiche shall reioyce and synge bycause of this byrde.
Lo this is þ very interpretacyon of your dreme. Whan
the Emperour herde this, he was right ioyful. Soone
after that the Empresse trauyled & was delyuered of
a fayre sone, in whose birth was great ioye made wout
ende. Whan þ kyng of Ampliuy herde thys, he thought
in hymselfe thus. Lo I haue warred agaynst the Em-
perour all the dayes of my lyfe, and now he hath a sone
the whiche wyll reuenge all thys wronges that I haue
done & wrought agaynst his fader whan he cometh to
full age, therfore it is better that I lende to the Empe-
rour and beseeche hym of trewose & peace, that hys sone
may haue nothyng agaynst me whan he commeth to

manhode. Whā he had thus sayd to hymselfe, he wrote
vnto the Emperoure, besechyngē hym to haue peace.
Whan the Emperour sawe that the kyng of Ampliuy
wrote to hym more for dредe than for loue, he wrote a-
gayne to hym, that if he wolde fynde good & suffycient
surety to kepe the peace, & bynde hymselfe all the days
of hys lyfe to do hym seruice & homage, & to gyue hym
verely a certayne trybute, he wolde receyue hym to the
peace. Whan the kyng had redde the tenour of þ Em-
perours lettres, he called his counscyle, praying thē to
gyue hym couiseyle how he myght best do as touchyng
thys mater. Than sayd they. It is good that ye obey þ
Emperours wyll & comauandement in all thynges. For
in the fyrist he desyreteth of you surety for the peace, & as
to thys we answere thus. Ye haue but a doughter, and
the Emperoure but a sone, wherfore let a maryage be
made bytwene them, & þ may be a perpetuall sykerneſſe
of þ peace. And also he asketh homage & rentes whiche
is good to fulfyll. And than the kyng sente hys meſſen-
gers to the Emperour, sayinge that he wyll fulfyll his
entēt in al thyngē, if it myght please his hyghnes that
his sone & the kynges doughter myght be wedded togy-
der. All thys pleased well the Emperour, nevertheleſſe
he sente a gayne, that if his doughter were a clene vy-
gyn from her byrth vnto that daye, he wolde consent to
that maryage. Than was the kyng ryght glad, for his
doughter was a clene vyrgyn. Therloie whā þ lettress
of couenantes & sykerneſſe were ſealed, the kyng dyd
to make araye a fayre Chyppe, wherin he myght ſende
hys doughter with many noble knyghtes, ladyes and
great rychelle vnto the Emperour for to haue hys sone
in maryage. And whan they were ſaylynge in the ſee
towarde

towarde Rome, a stourme arose so feruently & so horrybly
that the shyppe al to brast agaynst a rocke of stone, and
they wers all drowned saue onely þ yongelady, whych
set her hope & her herte so greatly on god, that she was
saured. And aboute thre of the clocke the tempest seaced,
and the lady droue forth ouer the wawes in that brokē
shyppe whiche was cast vp agayn, but an huge whale
solowed after, redy to deuoure bothe the shyppe & her,
wherforz thys fayre yonge lady whan nyght came she
smote fyre wyth a stone, wherwch the shyppe was great-
ly lyghtned, & than þ wale durst not auentre towarde
the shyppe for drede of the lyght. At the cocke crowynge
thys yonge lady was so wery of the great tempest and
trouble of the see that she slepte, & wythin a lytel whyle
the fyre was out, & than came þ wale & deuoured her.
And whan she wakened and vnderstode her selfe in the
whales bely she smote fyre, & wythin a lytell whyle she
wounded the whale wyth a knyfe in many places, and
whan þ whale felte hymselfe wounded, accordyng to
hys nature began to swymme to lade. There was that
ryme dwellyng in that countree an erle that was a noble
man named þyrrys, the whych bycause of recreacon
walked by the see strande, & as he was walkyng thus
he sawe where as the whale was comynge towarde þ
lande, wherfoze he returne dhome agayne, & gadered
mane stronge men & women & came thyder agayne, &
fought wyth thys whale, & wounded hym soze, and as
they smote the mayden that was in hys bely cryed w
a
hye boyce & sayd. O gentyll syz haue mercy & compas-
syō on me, for I am a kynges doughter & a true virgyn
from the houre of my byrth vnto thys daye. Whan the
 erle herd thys he wondred greatly, & opened the syde of
the

the whale & founde the yonge lady, & toke her out. And
whan she was thus delyuered, she tolde hym forthw
by ordze whose daughter she was, & how she had lost
all her goodes in the see, & how she sholde haue ben ma
ryed vnto the Emperours sone. And whan þerle herde
thys he was ryght glad, wherfore he confoxted her the
more, & kepte her styll wþ hym tyl she was well re
frelched. And in the meane tyme he sente messengers to
the Emperoure, lettyng hym wþte how thys kynges
daughter was saued. Than was the Emperour ryght
glad of her saluaçyon & compyng, & had great cōpāsyon
on her, saying. A good mayde for þe loue of mi sone thou
haft suffered moche woo, neuerthelesse yf thou be woz
thy to be hys wyfe, soone shall I preue. And whan he
had thus sayd, he let bryngynge forth thre vessells, the fyfth
was made of pure golde well couched wþth precuous
stones wþtout & wiþin, full of deed mennes bones, and
therpon was wryten thys possey. Who so choseth me
shall synde that he deserueth. The seconde vesseill was
made of fyne syluer, fylled wþtherth & wozmuds, and þ
supercriptyon was thus. Who so choseth me, shall
synde that hys nature desyreteth. The thyrde vesseill was
made of lede, full wþthin of precuous stones, and ther
pon was wryten thys possey. Who so choseth me, shall
synde that god hath disposed for hym. These thre ves
sells the Emperour shewed to the mayden and sayd. Lo
here daughter, these be noble vessells, yf thou cose one
of these wherin is profyte to the & to other, than shalfe
thou haue my sone. And yf thou chose that wherin is
no profyte to the nor to none other, soþly thou shalfe not
wedde hym. Whan the mayden sawe thys, she lyfte wþ
her handes to god & sayd. Thou lord whiche knowest
all

all thynges, graunte me grace thys houre so to chose
that I may receyue the Emperours sone. And w^t that
she behelde the fyrist vessel of golde whiche was forged
and grauen roially, and redde thys scripture. Who so
chooseth me, &c. sayinge thus. Though thys vessel be
full precyous and made of pure golde, neverthelesse I
knowe not what is wythin, therfore my dere lord this
vessell wyll I not chose. And than behelde she the se-
conde vessell that was of clere syluer, & redde the super-
scripecyon, who so chooseth me, shall fynde that hys na-
ture desyret. Thynkyng thus wythin her selfe, yf I
chose thys vessell, what is wythin I knowe not, but
well I wote there shall I fynde that nature desyret,
and my nature desyret the lust of the fesse, and ther-
fore thys vessell wyll I not chose. Whan she had seen
those two vessels & gyuen an awnser as touchyng to
them, she behelde the thyrd vessell of lede, & redde the
supscripecyon, who so chooseth me, shall fynde that god
hath disposed. Thynkyng within her selfe, thys vessell
is not passyng ryche ne precyous without forth, never-
thelesse y supscripecyon sayth, who so chooseth me, shall
fynde y god hath disposed, & without doubt god never
disposed ony harme, therfore as now I wyll chose this
vessell. Whā the Emperour sawe thys he sayd. O good
mayden open thy vessell, for it is ful of precyous stones
and se yf þ hast well chosen or no. And whā thys yonge
lady had opened it, she founde it full of golde & precyous
stones, lyke as the Emperour had tolde her afoze. And
than sayd the emperour. O my dere daughter bycause
thou hast wysely chosen, therfore shalt thou wedde my
sone. And whan he had so sayd, he ordyned amaryage
and wedded them woxthly togider wyth moche ioye

ges. Bo,

O. J.

and

and honour, & so contynued to theyz lyues ende.

¶ Thys Emperour betokeneth the father of heuen whiche was longe tyme wythout a carnall issue, wherfore many men were perysshēd and wente to hell. The Empresse conceyued whan the aungell Gabryell sayd, Lo thou shalte conceyue & beare a chylde. And than the sygnamēt began to clere whan this lytell chylde lyght ned y wrold wyth his byrth. The mone than began to were pale whan the face of y byrgyn Mary was ouer shadowed by vertue of the grace of the holy goost, & not onely her face was thus shadowed, but also her body for she was great w chylde as an other womau, wherfore Joseph wold haue forslaken her pruely and gone away. The lyttel byrde that came from the one syde of the mane h̄t tokeneth our lord Iesu Chryſt, whiche at mydrynght was borne of our lady, wrapped in clothes and layde in an oystall. The two beestes betokeneth y ore & the asse that Joseph brought wyth hym, whiche honoured hym in hys byrthe. These other beestes that came from farre betokeneth the herdes in the felde, to whome the aungell sayd thus. Ecce nuncio vobis gaudiū magnū. Lo I shewe to you great ioye. The byrdes that songe so swetely betokeneth the aungels of heuen whiche songe at his byrth thys mery songe. Gloria in excelsis. Ioye to god aboue, and peace to men in erth. The kyngē of Ampliū whiche helde warre agaynst y Emperour betokeneth a mankynde, that was contrary to god as longe as he was in the deuylls power. But anone whā our lord Iesu Chryſt was borne he bowed hymselfe to god, & besought hym of peace whan he receyued hys baptym, for at our baptysyng we behote to diuine onely to god, & forslakt y deuyll & all his pompeſ.

Thys

This kyng gave hys daughter in mariage to þ Emperours sone. Ryght so eche of vs ought to gyne hys soule in mariage to goddes sone, for he is euer redy to receyue our soule to his spoule, accordyng to scripture saying. Desponsabo ipsam mihi. I shall spouse her to me. But or the soule may come to þ palays of heuen her behoueth to sayle by þ see of this worlde in þ shyppe of goodlyfe, but oftentimes there arysyth a tempest in the see, that is to saye, the trouble of thys worlde, the temptacyon of the flesche, & the suggestyon of the deuyll arysyth soddynly & droboweth the vertues that þ soule receyveth at the font stone, neuerthelesse yet falleth she not out of þ shyppe of charite, but keþereth her selfe surely therin by fayth & hope. For as þ apostle sayth. Spes salui facti sum⁹. By hope we be sauued. For it is impossible to be sauued w/out hope or fayth. The great whale that folowed the mayden betokeneth þ deuyll, whiche by nyght and by daye lyeth in a wayte to ouercome the soule by synne, therfore do we as dyd þ mayden, smyte we fyze of charite & loue out of the stonye, that is Chyse accordingyng to hys saying. Ego sum lapis. I am a stonye. And certaynly the deuyll shall haue no power to greue vs. Many men begyn well as dyd þ mayde, bnt at the last they be wary of theyz good werkes, & so slepe they in synne. And anone whan the deuyll perceyuethe thys he denoureth the synner in euyll thoughtes, delytes, consent & wreke. Therfore þ ony of vs fele our selfe in suche lyfe under the power of the deuyll, let hym do as he mayde dyd, smyle the deuyll wþ the knyfe of hystern penaunce, than kyndell the fyze of charite, & without doubt he shal cast the en þ londe of goodlyfe. The erie that came woth hys seruauntes to see the whale beto-

keneth a discrete confessour, whiche dwelleth besyde the
see, that is to say, besyde the worlde, & not in þ worlde,
that is to saye, not drawynge to worldly delectacions,
but cueris redy wyth good wordes of holy scripture to
see the denyl and destroye his power, we must all crys
wyth an hye boyce as dyd thys mayden, knowlegynge
our synnes, & than shall we be delyuered from þ deuyll
and nouylshed wyth good werkes. The Emperoure
Cheweth thys mayden thre vessells, that is to saye, god
putteth before man lyfe & deeth, good & euyll, & whyche
of these that he chooseth he shall optayn. Therfore sayth
Sampson. *Ante hominem mozs et vita.* Deeth and lyfe
is set before man, chose whyche hym lyft. And yet man
is vncerteyn whether he be worthy to chose lyfe before
deeth. By the fyfth vessele of golde full of deed mennes
bones we shall vnderstande worldly men, as myghty
men & ryche, whyche outwarde shyneth as golde in ry-
chess & pompes of thys worlde. Neuerthelesse wythin
they be full of deed mennes bones, that is to saye, the
werkes þ they haue wrought in thys worlde ben deed
in þ lyght of god through deedly synne. Therfore yf ony
man chose suche lyfe, he shall haue þ he deserueth, that
is to saye, hell. And suche men be lyke toumbes that be
whyte & ryally paynted & arayed wythout, & couered
wyth cloth of golde & sylke, but whin there is nochynge
but drie bones. By þ seconde vessele of syluer we ought
to vnderstande the Justyses & wyse men of thys worlde
whyche shyne in fayre speche, but wythin they be full
of wormes and erth, that is to saye, theyr fayre speche
shall auayle them no more at þ day of dome than wor-
mes or erth, and perauenture less, for than shall they
suffre everlastynge payne, yf they dye in deedly synne.

By

By the thyrd bessell of lede full of golde and pecyous
stones we ought to vnderstande a symple lyfe & a pooze
whych the chosen men chose, that they may be wedded
to our blessed lord Iesu Chryst by humilitie and obey-
saunce, & suche men beare wyth them precyous stones
that is to saye, merytorious werkes pleasyng to god
by the whyche at þ daye of dome they be wedded to our
lord Iesu Chryst & optayne þ herytage of heuen, vnto
the whyche brynge vs he, þ dyed on þ rode tree. Amen.

Somtyme in Rome dwelled a myghty Empe-
rour named Calopodus, whiche wedded a fayre
lady to hys wyfe, they were not longe togyder but that
thys Empresse cōcleyued and bare hym a sone a goodly
chylde and a fayre, & whan he was of age he was set
to scole. And whā he came to xx. yere of age he desyred
hys fathers herytage, sayinge. Dere father ye are an
olde man, & may not gouerne your Empyre, therfore
if it please you to gyue it me, it shal be to your profyte.
Than answered the Emperour and sayd. Dere sone I
dred me sore that whan the Empyre is in thy power
thou wylte not fulfyll my wyll ne my desyre. Than an-
swered the empresse (for so moche as she loued her sone
better than her husbande) and sayd. My lord quod she
that may not be, for thou hast but one sone, & therfore
as I byleue he wylt fulfyll thyne entent in all thynges,
and thys Empyre may helpe hym well, & therfore it is
best to graunte hym the Empyre. Than answered the
Emperour and sayd. I wyll fyrt haue of hym a lettre
obligatory, that whan so euer he dothe ony thynges a-
gainst my wyll, that than I shall depryue hym of the
Empyre wythout ony withstandynge. The sone grau-
d. iii. sed

led to thys, & let make the obligacion, & sealed it. And
whan this was done, thys yonge Emperour wared so
proude, that he dydde neyther god nor man, & dyd very
moche harme. But euer his fater suffred it paciently
for he wold not be corrected by no man. Tyll at the last
there fell a great derre in that Empyre, so that many
men dyed for desaute. Thys olde Emperoure was by
himselfe & began to haue nede, wherfore he wente to
his sone for to haue some sustenance, whiche his sone
graunted & suffred for a whyle. But wrythyn shozc tyme
hys fater began to ware sycke, wherfore he called his
sone, and prayed hym to gyue hym a draught of muste.
Hys sone answered & sayd. That wyll I not do, for my
muste is not good for thy complecyon. Than sayd the
Emperour. I praye the sone gyue me a draught of thy
wyne. His sone answered and sayd that he sholde haue
none, for my wyne is not yet fyned, & yf I touche it, it
wyll trouble, and therfore I wyll not broche it tyll it be
clere & fyned. Than sayd hys fater. Gyue me some of
thy seconde tonne. That wyll I not do quod he, for that
wyne is passyng myghty & strange, & such wyne is
not good for a sycke man. Thā hys fater prayed hym
hertely for a draught of the fourth tonne. Than answe
red he & sayd, therof gete ye none, for it is feble & wbut
ony sustentacyō, & such wyne is not good for you, for
it is not confortable. Than sayd hys fater, new good
sone gyue me than of the fyfth tonne. That wyll I not
quod he, for that tonne is full of lycs & dregges, & such
is not for men nor vnnethes for hogges. Than hys fa
ther sawe he myght gete nothyng of hym, & after was
as hole as ener he was, than wente he to the kynge of
Iherusalem and made hys complaynt of his sone, and

— Ched

þelwed hym the lettere obligatory whyche his sone had
made, wherfoze hys father myght put hym out of the
Empyre wþout ony wythsayinge. Whan the kynge
herde thys, he called þ Emperour's sone to answere his
father. And whan he came he coude not answere to his
father wþch no reason, wherfoze the kyng put hym frō
hys Empyre, and seasoned hys father therin agayne, &
so he contynued all the dayes of hys lyfe.

¶ Thys Emperour betokeneth our lordre Jesu Chryſt
accordyng to the psalmut, saying. He is thy father that
hath the in posseſſyon, & made the of nouȝt. The lone
betokeyeth man, to whome he gaue all the Empyre of
thys worlde, accordyng to thys scripture. Celum celi
dūo. &c. That is to say. Heuen he hath gyuen our lordre
and erth to man. Whan kynde made an obligaciō vnto
our lordre Jesu Chryſt whan he receyued hys chryſten-
dome at þ font stōne, where he behyghþ hym surely to
serue hym truly, & to forſake þ deuyll & all his pompes
and bayngloþy. This Emperour began to ware sycke
on a daye, that is to say, our lordre Jesu Chryſt is trou-
bled as ofteynges as a chryſte man synneth & breketh
hys comarudementes, wherfoze he thursteth greatly
the helpe of our soule, & than he asket a draught of the
fyſt tonne, that is to say, he asketh of man the fyſh age
of hys chyldehode to be spente in his seruyce. But anſone
the wycked man anſwereth & sayth. I may nos do ſo,
for my chyldehode is muſte, that is to say, it is ſo tendre
and ſo yonge that it may not attempte ſo ſoone to ſerue
god, whyche is openly falſe, for the chylde of a daye is
not without synne. For laynt Gregořy ſayth in his dia-
logues, that chyldren of. v. yeres of age put out tendres
frō the bosomeſ of theyz fathers. And whan god leeth
that

that he may not haue of þ muste of his chyldhode, than
desyreteth he the wyne of þ seconde tonne. Than answe-
reth the wycked man & sayth, that hys wyne is not yet
clere ynough, that is to saye, he is not apte to serue god.
And whan god may not haue of the second tonne, than
asketh he of the thyrd tonne, that is to say, of þ thyrd
tonne of hys youth. Than answereth the wycked man
and sayth, that wyne is to stronge & myghty, and ther-
fore hys youth ought to be spente aboute dedes of this
woylde, and not in penaunce, whyc he sholde make hym
feble & weyke. Whan god seeth that he may not haue
of thys tonne, than asketh he of the fourth tonne. And
than answereth the wycked man & sayth, that an aged
man is feble & may not fast, ne do no harde penaunce, &
þf he dyd, he shold be cause of hys owne deth. And than
asketh our lord of the fyfth tonne, that is to say, of his
olde age whan he dothe crepe & may not go wþtout a
stasse. But the wycked man excuseth hymselfe & sayth
that thys wyne is to feble to gyue suche a feble man,
þf he sholde fast one day, it were tyme on þ morowe
to make hys graue. And whan our lord seeth that he
may not haue of the fyfth tonne, than asketh he of the
syxth tonne, that is to saye, whan a man is blynde and
may not go to synne no more, yet desyreteth he of suche a
man dynke, that is to saye, the helpe of hys soule. But
the wretched man lyenge in despoyze sayth. Alas alas
to me bycause I serued not almyghty god my makers
redemer her in tyme past whyle I was in yOUTH & in
prosperyte, but now there is nothyng lefte but onely þ
lyes & the drengges of all wretchednes, therfore what
sholde it auayle me now to turne towarde god. But soi
suche men we sholde mourne. Neuerthelesse god is so
mercyfull,

mercyfull, that though he myght haue no seruyce of man in all hys tyne, yet is he content to haue the lyves of hys tonne, that is to say, his good wyll, though he may not serue hym otherwyse, & so shal his good wyll stade hym in stede of penaunce. For in what houre the synner doth hys penaunce, he shall be saved, as Ezechiel wyt-
nesseth. The apostle sayth. Alas alas & we awaye, for there be many that wyll gyue no wyne, ne none other thyng to hym, wherfore god shal complayne unto the kyng of Iherusalem, that is to saye, to hys godhede at the day of dome, & than god & man shal gyue a sentence defensable agaynst suche men, saying . Et sicut et lio-
dedistis. &c. I haue hungryed, & ye gaue me no meate. I haue thursted, and ye gaue me no drynke. I do thus shal he reherse to the the seuen Weekes of mercy. And whan this is done than shal they be put to euclasyng Payne, and the ryghtfull men into eucladyng blisse, where they shal haue toye wthouten ende. Unto the whyche bryngē vs our lordē Iesu Chrys̄t. Amen.

In Rome dwelled somyme a myghty Emperour
named Antony, vnder whose regyne therowers on
the see had taken prysoner a myghty mannes sone of
an other regyon, & brought hym to hys Emperours prys-
on fast boide. Whan this yonge man was thus in prys-
on, he wrote to hys father for hys rafisome, but his fa-
ther wold no rafisome paye, ne none other thyng sende
to conforte hym. This hearynge hys sone, wepte soye &
myght not be conforted for the vnykynnes of his father.
Thys Emperour had a sayle daughter whiche dispyted
every daire this prysoner, & conforted hym as moche as
he myght. To whom the prysoner tolde her a syd-
geles. Bo. p. i. How

How shal I be mery, or how may I ioye, thus sor to lye
fast bounden in pson frō the syght of man, & notwithstanding
standyng thys, it greueth me more that my father wyll
not pay my rausom. Whan thys mayden herde thys
she was moued wþt pte and lypd. Here frende I am
sory for the, neverthelesse yf thou wylte graunt me one
thyng, I shall delyuer the sō this anguſt she & Payne
What thyng is that quod he. That thou wylte take
me to thy wyfe. Than sayde the psoner, I promise
you surely to fulfyl you entent and desyre, and for the
more sykernes I pylght you my trouth. Whan he had
so done, it was not longe after the damoyell delyuered
him out of pson, and hedde awaie wþt hym home
to hys fathers houſe. Whan the father sawe hys ſone &
the mayden togidre, he asked þ cause why he brought
her wþt hym. Than ſayd hys ſone. Syz thys da. noy-
ſell delyuered me out of pson, and therfore ſhe ſhal be
my wyfe. Than ſayd hys father. I wyl not cōſent that
ſhe ſhal be thy wyfe, for two reasonable cauſes whych
I ſhall shewe the. The fyſt is this, it is not bu knowen
to the that the Empereour her father myght haue had
for thy delyuerance great good, and for as moche as
ſhe was bane to her owne father and true to the, it
ſemeth well that thou ſholde not trut longe in her, for
who is false to her owne father, by reaſon ſhuld be be-
ry false and untrue to an other man. The ſecond reaſon
is thys. The cauſe why ſhe delyuered the out of pson
it was neyther for pte nor for loue, but for fleschly lust
that ſhe had to the. For at thi delyuerance ſhe made
couenant wþt the to be thy wyfe, and had of the thy
trouth, and therfore ſone it is not reaſon that ſhe ſhuld
be thy wyfe. The mayden answered to thys queſtione
ſayd,

sayd. As for the fyrl reason which thou layest agaynst
me that I sholde be vntrue to my fathir, that is false,
for my father hath plente of rychesse, & thy sone is but
poore, and therfore I holpe hym for pyte, and for none
other cause, and neverthelesse thou that art hys fathir
wolde not paye hys rausome that he myght be deliue-
red out of pryon. Loo for thyseause I haue deliue-
red hym, therfore I am kynder to hym than thou that
art hys owne fathir, & he is moxe behoden to me than
to th. Unto that other reason, where a s d sayst that I
deliuered hym bycause of fleshly lust. I answe and
saye playnly that it is not trouth. For al maner of fleshly
loue is cause of strengthe, or else of faynesse, but thy
sone is not stronge, for his emprysonment hath done n-
waye hys strengthe. He is not fayne, for by the Payne
that he hath had in prison he is made lowe and vnlyty
to the syght, and therfore pyte onely moued me to deliue-
red hym, and not fleshly lust. Than sayd the sone unto
hys fathir. Dere fathir for as moche as I was in pe-
ryll of deth, and wroote unto the that thou woldest paye
my rausome that I myght be deliuered, and thou
woldest not helpe me, but this damoysele of her gentyl-
nes and for pyte hath sauied me from deth, and deliue-
red me out of pryon, and therfore soothly she shal be my
wyfe, wherfore forth wyth he wedded her wyth great
honour, and wyth her ended hys lyfe.

Dere frendes thys Emperour detokeneth the fathir
of heuen. The yonge man whyche was taken wyth the
towers of hys besokeneth all mankynde, whych was
taken wyth the devyll by the synne of our forse fathir
Adam, and was cast in to the prysone of hell wyth great
sorowe and Payne. His fathir wolde not rausome hym

that is to saye, the wrold wolde do no thyng for hym.
Thys sayze daughter betokeneth the godhede, whiche
caine downe from heuen and toke man hode of the wy-
gyn Mare, and so made a goostly maryage bytwene
hym and man. And vpon thys condicyon he deluyered
mankynde out of thys prysoun of hell whan he came fro
heuen and forsoke the felawshyp of aengels for to dwell
wyth vs in thys wretched baley of teares. But the fa-
ther that betokeneth þ wrold, gruched ever agaynst
hym, and wolde not lassre that the soule of man sholde
become the spouse of Jesu Chyſt, but that she sholde
alway serue hym and forſake our lord. Therfore yf we
folowe the wrold & hys vanitees, soothly we shall fall
into the snare of the deuyll. fro the whyche defende vs
our blessed sauour Jesu Chyſt. Amen.

Somtyme in Rome dwelled a noble Emperoure
of great lyuelode named Alexander, the whyche
aboue all vertues loued þ vertue of largesse, wherfore
he ordeyned a labo for great curiosite, that no man vna-
der payne of deth sholde turne a playce in his dyſtre at
hys meate, but onely eate the whyte syde, and not the
blacke, and y frowy man wolde attempte to do the con-
trary, he sholdie dye wythout remedy, but oz he dyed he
sholdie alake thre bores of the emperour what hym lyf.
(excepte hys lyfe, whyche shalde be graunted hym.) It
befell after on a daye that there came an erle & his sone
of a straunge countrey to speke wyth the Emperoure,
And whan thys erle was set to meate, he was serued
wyth a playce, and he woynde he was hungry and had an
appetyte to his meate, after he had eaten y whyte syde
he turnede the blacke syde & began to eate therof, wher-
fore

fore anone he was accusid to the Emperoure, bycause
he had offendid agaynst the lawe. Than sayd the Em-
peroure. Let hym dye accordyng to the lawe wythou
one delaye. Whan the erles sone herde that hys father
holde dye, anone he set hym downe on bothe his knees
tofore the Emperour and sayd. O my reuerende lord
for hys loue that henge vpon the croffe, let me dye for
my father. Than sayd the Emperoure. It pleaseith me
well that one dye for the offence of the lawe. Than sayd
thys erles sone, lyth it is so that I shall dye, I aske the
benefyces of the lawe, that is to saye, that I may haue
thre peticyons graunted or I dye. The Emperour an-
swered and sayde. Ask what thou wylte there shall no
man saye the nay. Than sayd thys yonge knyght. My
lord ye haue but one doughter, the whiche I desyre of
your hyghnes that she may lye wyth me a nyght or I
die. The Emperour graunted, though it were agaynst
his wyl in fulfyllinge of his lawe. Neuerthelesse this
knyght defouled her not as that nyght. Therfore plea-
sed he greatly the Emperour. The seconde peticyon ist
thys, I aske al thy treasour. And anone the Emperour
graunted, bycause he shold not be called a barker of hist
owne lawe. And whan thys erles sone had receyued þ
emperours treasour, he departed it bothe to poore and
ryche, wherfore he optayned theyr goode wylls. My
thyrd peticyon isthys. I aske my lord that all my eyen
may be put out incontynent whiche sauwe my father
eatyng of the blacke playce. Wherfore the Emperour
let make an inquisition anone who it was that sauwe
the erle turne þ playce. And they that sauwe hym turne
the playce bethought them and sayd wythia themselves
þs we knowlege that we sauwe hym do thys trespace

p.ii. than

than shall our eyen be put out, and therfore it is better
that he holde vs styll. And so there was none founde
that wold accuse hym. Whan the erles sone sawe thys
he sayd to the Emperour. My lordc quod he, & e se that
there is no man accuseth my father, therfore gyue me
ryghtfull iudgemēt. Than sayd the Emperour. For as
muche that no man wyl knowlege that they sawe hym
turne the playce, therfore I wyll not þ i hy father shall
dye. So thus the sone sauued his fathers lyfe, & after the
decese of the Emperour wedded hys doughter.

Dere frendes this Emperour betokeneth the father
of heuen, whiche ordeyned a lawe that no man sholde
turne the blakke syde of the playce, that is to say, there
sholde no man labour for rychesse or lordshyp by cou-
tyse and falsohede. The erle that came to the Emperour
betokeneth Adam our forfater, whiche came out of
the lande of Damasse to the courte of paradyse and tur-
ned vp the blakke syde of the playce whan he eate of the
apple, wherfore he sholde haue ben dampned to euer-
lastynge deth. But hys sone that betokeoeth our lordc
Iesu Chryst, for he toke fleshe of Adam, and p̄fetered
hymselfe wylfully to dye for hym. The father of heuen
graunted that he sholde go downe to dye for mankynde
Neuerthelesse or he dred he asked thre peticyons of his
father of heuen. The fyfth was thys, þ he myght haue
by hym hys doughter, whiche betakeneth the soule of
man, and brynginge her wyth hym into the bosome of he-
uen, accordyng to þ wordes of Osee, saying. Despon-
sabo eam michi. That is to saye, I shall wedde her to
my wyfe. The second peticyon was thys. All the Em-
perours treasour, whiche betokeneth the treasour of
heuen, accordyng to thys scripture. Sicut disposuit
michi

þtis 22 to 1600
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mittpater. That is to saye. Lyke as my father hath
disposed for me, so I dyspose for you. The thysde pety-
cyon was thys, that al theyz eyen shold be put out, that
is to saye, that the deuyll whyche dayly accuseth man
that he myght be put fro the lyght of heuenly grace.
And thus sauad he mankynde and ledde hym vp wyth
hym vnto the palays of heuen. Unto the whyche pa-
lays bryngyng vs our lordes Iesus. Amen.

I N Rome dwelled somtyme a myghty Emperour na-
med Lemycus, whyche on a daye rode to a forest
to spoyle hym, where as he mette soleynly wyth
a poore man, to whome he sayde thus. Frende whens
comest thou, & who art thou. My lord quod he, I come
fro the nexte cyte, and your man I am. Than sayd the
Emperoure, thou semest pooze, therfore yf thou wylte
be good and true, I shall promote the to great rychesse
and honour. Than answered this pooze man and sayd
My lord I promise you faythfully to be true to you
as longe as I lyue. The Emperour anone made hym
kyng, and gaue hym greate rychesse. Whan he was
thus promoted, he wared so proude that he thought
hymselfe more able to be an Emperour than hys lord,
wherfore he made suggestyon to dyuerse lordes of that
Empyre that he myght usurpe & take vp hym through
strength of them to be Emperour. Whan þ Emperour
herde thys, and ne he exiled hym and al those that were
colentyng to hym, so that they were put in great wret-
chednes and sorowe, and than the Emperour ordeyned
other men in theyz stedes, and gaue them all the posses-
sions of the traytors. And whan the bannished men
had that straugers had taken possessiō of theyz lande
and

and goodes, anone they conspreyzed agaynst them, and
throughe treason prayed them to a feest. And they as in-
nocentes thynkyng no treason, came at þ day assygned
and were seued wyth fyue messes, whyche were poys-
soded, wherfore as many as tased of that bityle dyd
incontynent. Whan the Emperour herde thys, he was
greatly moued, and called hys counseyle to wytte what
was best to be done of thys treason and of theyz dethe.
Than sayd the Emperours lone. My lord I am your
sone, & ye be my father, and therfore I shall gyue you
good coulseyle and profytale to all men. Not far hens
is a lytell realme, wherin dwelleth a fayre mayde and
a gracyous in the syght of every man, whyche hath an
orcharde wherin is a well, wherof þ water is of such
verte, that ys it be cast vpon a deed man, anone he
shall lyue agayne & recouer his lyfe. Therfore my lord
I shall descende vnto that realme and leke that water
by the whyche they that were slayne at the feest myght
ryse agayne to lyfe. And whan þ Emperour herde thys
he was greatly reioyced and sayd. Sone thy counseyle
is good. And anone the Emperours lone went in to the
sayd realme, and fell in conceyte wyth the mayden, in
so moche that he entred in to the gardyne and assayed
of the well. And whan he had so done, he made fyue
depe trenches in the grounde, in the whyche the water
ranne till it came where the deed men lay buryed, and
anone whan the water touched them, they arose from
deeth to lyfe. And than the Emperours lone ledde them
vnto hys father. And whan the Emperour sawe thys
he was ryght ioyfull, wherfore he crowned hys sone
wyth a laureate crowne, in token of vycory, and so he
ended hys lyfe in rest and peace.

C Thys

TThys Emperoure betokenesh the father of heuen,
The poore man that was promoted betokeneth Lucifer,
the whych was made of nought and exalted in the
Empyre of heuen in so greate ioye and clerenes, that
hym semed thrugh hys pryde that he wolde be lyke al-
mighty god, and not onely lyke hym but more than al-
mighty god, whersoze the father of heuen exyled hym
and all them that consented unto hym to hell, & in theyz
place man was exalted to great ioye and honour. The
deuyll seynge thys, enuyed hym that man sholde come
to suche glory and honour, and badde Adam & Eve to
a feest whan they eate of the apple agaynst goddes com-
maundement, and counseyled them thus, sayinge. In
what houre ye eate of þ apple, ye shalll be lyke goddes.
And at thys cursed feest they were serued wyth fyue
messes that were poysoned, that is to saye, theyz fyue
wyttes were accorded in eatyng of the apple, wherof
man was infecte and dyed. Thys hearynge the Empe-
roures sone moued wyth mercy came downe fro heuen
in to this woorlde and atqueynted hym so wel wyth the
blessed byrgyn Mary, that he founde in her the well of
manhode, & conioyned it to his godhede, accordyng to
scripture. I am þ well of lyfe, who dynketh of it shall
not thirst. After that he let make fyue trenches in the
grounde, that is to saye, fyue woundes in hys body, of
the whyche ranne bothe blode and water, wherby all
mankynde was reyed fro deyth to lyfe, and ledde them
up in to the palays of heuen. Unto the whych byryngg vs
our blessed sauyour Jesu Chrys. Amen.

SOmtyme in Rome dwelled a myghty emperour
named Hunstane, in whose empyre dwelled a
ges. Ro. q.s. gentyll

gentyll knyght that had two sones. One of hys sones
wedded hymselfe agaynst lys fathars wyll vnto a com-
mune wooman of the boordell. The knyght hearing this
exyled hys sone from hym. And whan he was thus ex-
iled he begote on thys wooman a sone. And soone after
that he waxed sycke & nedefull, wherfore he sente mes-
sengers to hys fader, besechynge hym of hys mercy.
Thys hearynge hys fader, had compasyon and ruthe
on hym, wherfore he was reconcyled. And whan he
was thus brought agayne vnto hys fadars grace, he
gaue hys sone whych he had begotten tofore on this com-
mune wooman to hys fader. And he full kyndly recey-
ued it as hys sone, and neurysched it. Whan hys other
sone herde this, he sayd to hys fader. Fader quod he,
it semeth that thou art out of thy ryght mynde, whych
I wyll proue by this reason. For he is out of his ryght
mynde that receyueth a false heye, & nonryssheth hym
whose fader hath done hym angylshe and disease to-
fore. For my brother whyche begate thys chylde hath
done the great injury whan he wedded þ comune wo-
man agaynst thy wyll and comandement, therfore me
semeth that thou arte out of thy ryght mynde. Than
answered the fader and sayd. Bycause thy brother is
reconcyled thou art enuyous to me & also vnykynde to
thyne owne brother, wyllynge to put hym from my fe-
lawshyp for evermore, and soþly none vnykynde man
shall haue myne herytage but þf he be reconcyled. But
yet thou never reconcyled hym of hys vnykynnes, for
thou myght haue reconcyled hym, but thou woldest not
therfore of myne herytage getest thou no parte.
¶ The fader of the two bretherne betokeneth the fa-
ther of hem, And his two sones betokeneth the nature
of

of aungels and the nature of man. For man was wedded to a comune woman of the bordell whan he ete of the apple agaynst the commaundement of god , wherefore he was exyled by the father of heuen and put fro the joyes of paradyse. The sone of the comune woman betokeneth mankynde. This knyghtes sone, that is to saye Adam began to be nedefull, for after hys synne he was put from ioye in to thys wretched baley of teares and wepynge, accordynge to thys scripture. In sudore vultus. &c. In the swete of thy bysage thou shalte eate thy breed. But after by the passyon of Chryst he was reconclyed. But the other sone that betokeneth the deynyll was euer bnynde, & grutched dayly agaynst our reconclyng, sayinge that by synne we ought not to come vnto the herytage of heuen . Unto the whyche brynghe vs our lordes Iesus. Amen,

Somtyme dwelled in Rome a myghty Emperour named Donat, whyche dyd do make thre ymages, of þ whiche one helde out hys hande streyght vnto the people, and had on his synger a ryng of gold. The seconde ymage had a berde of golde. And þ thyrd had a mantell of purple, comaundyng vpon Payne of deth that no man sholde robbe these ymages of þ rynges the berde, nor the mantell. It befell afterwarde vpon a tyme that one Dionys a tyraunt came in to the temple and toke awaye the ryng from the fyrist ymage, the berde from the seconde, & the mantell from the thyrd. And anope whan he had thus done, he was forthwyth accused vnto the Emperoure and brought before hym, and was examyned of that trespace, why he despoyled the ymages agaynst the Emperours comaundement.

q.ij. Chan

Than answered this Dionysus and sayd. O my lord it is
lawfull to answere for my selfe, where as none wylle
answera for me, whan I entred in to the temple þyȝt
ynage helde forth hys hande streyght to me, as who
sayth, I gyue þyȝt thyng, and therfore I toke the
ryng at the gyfte of the ymage. And whan I sawe the
seconde ymage hauyng a berde, I thought thus wþt
in mi selfe. I knewe somtyme the father of this ymage
whiche had no berde, and now hys sone hathe a berde
whiche is agaynst reason, the sone to haue a berde and
the father none, & therfore I toke from hym hys berde
that he sholde be lyke hys father. After that whan I
saw the thirde ymage closed in a mantell of golde, I
thought that a mantell of golde was not behouable to
hym in wynter, for golde is naturally colde, whiche
myght because of his deth, and therfore I toke it from
hym bycause it was to colde in wynter, and to hote in
sommer. Whan Dyonyse had excused hym by these rea-
sons, the Emperoure answered and sayde. Thou hast
answered wyckedly for thy selfe, what sholde cause the
rather than ony other man to despoyle these ymages,
for as moche as I comauaded that no man shold take
on thyng away fro them, and thyne owne mouth
hath condeyned the. And anone the Emperour cal-
led to hym one of hys squyers, & charged hym to smyte
of hys heed, and so it was done.

CThys Emperour betokene almyghty god the fa-
ther of heue. The thre ymagenes betokene the poore
men, the ryche men, & the myghty men of thys wþtde.
The tyraunt Dyonyse betokene iustyses, sheryffes,
baylyves, sergenteis and catchpolles, and al other of-
fycies, whiche take away from poore men the rynges of
þeyȝ

theyz syngers, and saye thus. I may take that is gy-
uen me. But whan the poore man hath ought to do, he
must nedes put forth hys hande to gyue whether he
wyll or no , yf he shall sped. They take also the herde
from the ryche men, and saye thus. Thys man is ry-
cher than hys father was , therfore take we hys ly-
lode fro hym and make hym lyke his fore father. They
take also the mantell of golde from the myghty men,
whan they se ony man of honour and of good lyuynges
wylynge to correcke suche madoers , than saye they.
This man is to colde, for he enclyneth no thyng to our
oppyngos, and also he is to hote of power in werkyng
agaynst vs, therfore go we & take from hym the man-
tell of myght, and so they accuse hym and put hym out
of offyce . But certaynly all suche men stande in perill
of euerlastyng deth, from the whyche sauie vs he, that
dyed for vs vpon the rode tree. Amen.

There dwelled somtyme in Rome a myghty Em-
perour named Euas, whych had a fayre yonge
lady to hys wyfe, vpon whome he had begotten a fayre
sone. Whan the states of the Empyre herde thys , they
came unto the Emperoure and besought hym to haue
the kepyng of hys sone. Anone the Emperoure sente a
sergeant through out the Cyte, sayinge that in whiche
house were fyrt founde fyre and water, the good man
of that house sholde haue his sone in kepyng & to nou-
ryshe. And than the Emperour made a proclamaçon
that who so ever had his sone to kepe sholde nouryshe
hym clely, and fede hym w holsom meates & drynknes
And whan the chylde came to age, than sholde þ keper
be promoted to greate honour, wherfore many men let

q. iij. make

make redy fyze and water , in hope to haue the chylde .
But on the nyght whan euery man was a slepe , there
came a tyzaunt named Sulapius that quenched þ fyze
and threwe out the water . Neverthelesse amonge all
oþer there was a man named Jonathas that labou-
red so diligently that he kepte boþe daye & nyght fyze
and water . In a mornynge erly the sergaunt at the
Emperours comauendement wente througþ the Cyte &
sought in every house for fyze and water , but he coude
fynde none tyll he came to Jonathas house , where as
he founde boþe fyze and water redy , wherfor he was
brought before the Emperour , and delyuered hym hys
sone accordanþyng to hys proclamacyon . Whan Jonathas
had the Emperours sone he ledde hym home vnto hys
house . And soone after he sente for masons and carpen-
ters , and let make a stronge chambre of lyme & stone .
And whan the chambre was made , he sente for payn-
ters , and let paynt on the wall wythin the chambre .
ymages wyth thys possey wryten aboue theyz heedes .
Who so defouleþ these ymages shall dye a foule deth .
And than he let drawe on the doze a galous , and a sy-
gure of hymselfe hangynge therþpon wyth thys possey
wryten aboue hys heed . So shall he be serued that nou-
rysþeth the Emperours sone amysse . Also he let make
a chayre of golde , and hymselfe lyttinge therin crow-
ned wyth a crowne of golde , wyth thys superscripcyon
aboue hys heed . Who that nourysþeth the emperours
sone clenyly , thus shall he be honoured . Whan this was
done , oftentymes in his slepe he was temptyd to defyle
these ymages , but anone he redde the superscrippcion
aboue theyz heedes , & than all the temptacyons seaced .
And whan the Emperours sone was cuyll kepte , than
wente

wēke he to the galowes and redde they possey that was
wryten aboue hys owne heed , and for drede therof he
kepte the chylde the better, & was dylygent to gyue at-
tendance on hym . And whan he behelde the chayze &
hymselfe sytterge therin crowned w a crowne of golde
he was right ioyful, thynkyng to haue a good reward
for kepyng of the Empereurs sone. Whan the Empe-
rour herde of hys diligent demeanour about hys sone
he sente for hym & for hys sone, thankyng hym for his
well kepyng & nouuty shynge of hym, and after p̄mo-
ted hym to greate honour and worshyp.

This Emperour betokeneth þ father of heuen. The
Empreesse betokeneth the blessed virgyn Marye. The
Emperours sone betokeneth our lord Iesu Chyſt.
The sergaunt that was sente thrugh out the Cyte be-
tokeneth saynt Johan Baptyst, whyche was sente be-
fore our lord, to make redy for hym, accordanſe to ho-
ly scripture. Ecce mitte angelū. &c. Lo I ſende myne
aungell before me. &c. The ſtares that drilyzed the Em-
perours ſone to nourys he betoken the patriarkes and
pphetes, which deſyred greatly to nourys he our lord
Iesu Chyſt, and alio to ſe hym , but they myght not ſe
hym ne nourys he hym, for fyre, & water, whych ſhulde
haue ben cauſe of theyz ſyght, was not wyth them per-
fylly. The fyre betokeneth the holy goost , whych had
not yet appered in them , for they were not washen w
the water of the font. Also ye may vnderſtande by the
fyre perſyte charyte, and by the water true contrition,
whyche two now a dayes fayleth in many men, & ther-
fore they may not haue the lyttel chylde Iesu in theyz
heretes. Jonathas that watched ſo dylygently betoke-
neth every good chyſten man, whych ſtudyreth euer to
watche

watche in doyngē of good werkes, pelyngē to god for
synnes the fyze of charyte, and the water of contricion
But after mynes the tyraunt whyche betokeneth the de-
ayl, putteth out the fyze of charyte fro mennes hertes,
and calleth out þ water of contricion, so that they may
not nouysme the lytel chylde Jesus. Therfore let vs
watche as Jonathas dyd, that we entre not in to tem-
ptacion. And call we unto vs masons, that is to saye,
þyseets confessours, whyche can make in our hertes a
chambre of stone, that is to saye, a nre fayth and hope
Than call we to vs paynters, that is to saye, preachers
of goddes woorde, whyche can paynt in our hertes ten
ymages, that is to saye. x. comandementes, whyche
yl thou kepe and obserue dayly, wythout doubt thou
shalte be honoured in heuen. And yf thou kepe well the
Emperours sone, thou shalte lyt in a chayre of golde,
crowned with a crowne of gold. And yf that thou nou-
ysme hym not well, wythout doubt thou shalt be ha-
ged on the galous of hell. From the whych preserue vs
our blessed sauyour Jesus. Amen.

In Rome dwelled somtyme a myghty Emperoure
named Menaly, whyche had wedded the kynges
daughter of Hungary, a fayre lady & a gracyous in
all her werkes, and spacyally she was mercyfull. On a
tyme as the Emperour lay in hys bedde, he bethought
hym that he wolde go by syte the holy lande. And on þ
morrow he called to hym the Empresse hys wylle & hys
owne onely brother, & thus he sayde. Werte lady I may
nide ne I wyll not hyde from you the preuyees of my
herete, I purpose to bysye the holy lande, wherfore I
þdeyns the princiually to be lady and gouernours over
all

all myne Empyre & all my people. And bader the lo-
deyn bader my brother to be thy steward for to shewe
all thynges that may be profitable to myn Empyre &
to my people. Than sayde the Empresse. Soþt it wyll
none otherwys be but that nedes ye wyll go to the ho-
ly lande. I shall be in your absence as trwe as ony nat-
uryll that hath lost her make, for as I byleue ye shal not
escape thens wyth your lyfe. The Emperour ande co-
forted her wyth sayre wordes and kyssed her, and after
that toke hys leue of her and of all other, and so wente
forth toward the holy lande. And asdone after that the
Emperour was gone, hys brother Verame so prouide
that he oppressed poore men, & robbed ryche men, & yet
dyd he worse thā thys, for dayly he stered the Empresse
to sygne wyth hym. But euer he answered agayne as
an holy and a deuoute wosman, and sayd. I wyll quod
the, neuer consent to you ne to nōns other as longe as
my lyfe lyveth. Neuertheles hys knyght wolden not
feare by thys awswer, but euer whan he shoud hera-
lone he made hys complaynt to her, and stered her by
all the wa yes that he coude to synne wyth hym. Whan
thys lady sawe that he wolden not cease for no answere
ne wolden not amende hymselfe, wha she sawe her tyme
she caſted to her the orfource of þwo þyest men of the
Empyre, and layd to them thus. It is not unknownen
to you that my lord the Emperour oderned me pryn-
cipall generall of this Empyre, and also he oderned
hys brother to be steward bader me, and that he shold
do no thyng wythout my conseyle, but he doþe all the
contrary, for he oppreseth greatly poore men, and robb-
ereth ryche men, and yet he wolden do worse, þf he myght
have hys entent, wherfore I commandis you in my
ges, Ro.

r.s.

lozdes

lorde's name that ye brude hym fast a cast hym in pris-
son. Than sayd they. Sochly he hath done many evill
dedes sythur lord the emproure wente, therfore be we
redy to obey your comandement, but in thys mater ye
must answere for vs to our lord the Emproure. Than
sayd she. dredre ye not, for yf my lorde knewe what he
hath done as welles. I, he woldre put hym to d. fouldre
deth that coude he thought. A none then men set hande
on hym, and bounde hym fast wyth yron chernes, and
put hym fast in prisyon, wher as he laye longe tyme af-
ter, tyll at the last it fortuned there campe to dynges that
the Emproure was comyng home, and had sprayned
great wonshipp and victory. Whan his brother herde of
hys comyng he sayd. Woldre so god my brother myght
fynde me in prisyon, for than woldre he enquyze þ cause
of my enclysonment of the Empresse, & he wyl tell
þyndre the trouth, & how I desyred her to fyne, and
so for her I shall have no grace of my brother but lose
my lyfe. thy s knowe I well, therfore it shall not be so.
Than sente he a messenger unto þ Empresse, pryinge
her for Chrystes passyon that she woldre bouchelafe to
comme in to þ prisyon, þat he myght tolke a morde
or two with her. The Empresse came to hym, & enqui-
red of hym what he woldre hane. He answered a ladye.
D lady haue merci vpon me, for yf the Emproure my
brother fynde me in thys prisyon, than shall I dye with
out ony remedy. Than sayd the Empresse, yf I myght
knowe that thou woldest be a good man & leue thy lond
thou woldest haue grace. Than dyd he promysed her li-
kerly to be true, and to amende all his freospace. It han
he had thus promysed, the Empresse delyuuered hym a-
rone, and made hym to be bathed and wauen, & arrayed

him worthypfully accydunge to hys estate, and than
the sayd bnto hym thus. Now good brother lepe on thy
steede and come wyth me, that we may mete my lord.
He answered and sayd. Lady I am redy to fulfyl your
wyll and comandement in all thynges. And than the
Empresse take hym wyth her & many other knyghtes,
and so rede forth to mets wyth the Emperour, and as
they rode togyder by pwaye, they sawe where a great
barke ran before them, wherfore euery man wytch such
boundes as they had chaled hym on horsbacke, so that
wyth the Empresse was leste no creature, saue onely the
Emperours brother, whiche leynge that no man was
there but they two, thus he sayd unto the Empresse. Lo
lady here besyde is a preuy forest, and longe it is agone
that I spake to the of loue, come now and consent unto
me that I may lyve wyth the. Then sayd the Empresse
A foole what may thys be, yesterdaye I deliuered the
out of prysyon vpon thy pmesse, in hope of amendment,
and now thou arte returned to thy folayne, wher-
fore I say now to the as I haue sayd befor, there shal
no man do suche thyng wyth me saue onely my lord
the Emperour, whiche oþerþot very dury so fer to do.
Then sayd he, yf thou wylle not consent to me, I shall
hange the here vpon a tree in this forest, where no man
shall fynde the, and so shal thou dye an ewill deth. The
Empresse answered meekly and sayde. Though thou
sayis of my heed and put me to deth wyth all maner of
tument, thou shalte never hane me to consent to suche
synne. Whan he herde thys, he unclothed her all saue
her smocke, and henge her vp by the heare vpon a tree,
and tyed her steede besyde her, and so rode forth to hys
felawes, & tolde them that greate hooft of men wile

him, & toke the Empresse away from hym. And whan
he had tolde them thys, they made all greate sorowe.
It befell on the thyrd daye after there came an erle to
hunte in that forest; and as he rode besyng the bakes
there started a fore, whome by houndes folomed fast
till they came neare the tree where the Empresse henge.
And whan the dogges felte the sauour of her, they left
the fore & ranne towarde the tree as fast as they coude.
The erle seyng this wondered greatly, and spurred his
horse and folowed them till he came whers as the Em-
presse henge. Whan the erle saw her thus hangynge
he meruayled greatly, for as moche as she was ryght
fayre and gracyous to beholde, wherfore he sayd unto
her in thys maner wyse. O woman who art thou, and
of what countree, and wherfore hangest thou here in
thys maner wyse. The Empresse that was not yet ful-
ly deed, but in poynct redy to dye answered & sayd. I am
quod she, a straunge woman, and I am come out fro
farre countree, but how I came hyther god knoweth.
Than answered the erle and sayd. Whose hozle is thys
that standeth here by the boode to thys tree. Than an-
swered the lady and sayde that it was hers. Whan the
erle herde thys, he knewe well that she was a gentyl-
woman, and come of some noble kynde, wherfore he
was the rather moued wyth pyte, and sayde unto her.
O fayre lady thou semest of gentyl blode, and therfore
I purpose to deluyer the from thys myschef, ys thou
wylte promyse to go wyth me and nouysse my fayre
yonge daughter, and teche her at home in my castell,
for I haue no chylde but onely her, & ys þ kepe her well
thou shal haue a good rewarde for thy laboure. Than
sayd she. As farforth as I can or may, I shall fullyll

thyne

thyne extent. And whan he had thus prompted hym
he toke her downe of the tree and ledde her home to his
castell, and gaue her the kepyng of hys daughter that
he loued so moche, and she was cherysshed so well that
she laye every nyght in the erle's chambre & his dough-
ter wyth her, & in hys chambre every nyght there brem-
a lampe, the whyche henge bytwene þ Empresse bedde
and þ erle's bedde. Thys lady bare her so gentilly, that
she was beloued of every creature. There was that
tyme in the erle's courte a stewarde, whyche moche lou-
ued thys Empresse aboue al thynges, and oftentymes
spake to her of his loue. But she answered hym agayne
& sayd, Knowe ye dere frende for certayne that I haue
made a solempne bowe, that I shall never loue man in
suche wyse but onely hym whome I am greatly behol-
den to loue by goddes comandement. Than sayd the
stewarde, Thou wylte not than consent vnto me. My
lorde quod she, what nedeth the ony more to aske suche
thynges, the bowe that I haue made, truly shall I kepe
and holde by the grace of god. And whan the stewarde
herde thys, he wente hys waye in greate wrathe and
angre, thynkyng wþin hymselfe, ys I may I shall
bewroken on the. It befell vpon a nyght wþin horze
tyme after that the erle's chambre dore was forgoten
and leste vnsheete, whych the stewarde had a none per-
ceyued. And whan they were all a slepe, he wente and
espied by the lyght of the lampe where the Empresse
and the yonge mayden laye togyder, and wyth that he
drew out his knyfe & cutte the throte of þ erle's dough-
ter, and put the bloody knyfe in to the Empresse hande
she beyng a slepe & nothyng knowynge therof, to the
extent that whan the erle awaked he sholde se þ knyfe

in her hande, & that he sholde thynde that he had curte
hys daughters throte, wherfore he sholde be put to a
Chameful deth for his myschewous dede. And whā this
damoyself was thus slayne, and the blody knyfe in the
Empresse hande, the countesse awaked out of her slepe
and sawe by the lyght of the lampe the blody knyfe in
the Empresse hande, wherfore she was almoost out of
her mynde, and sayd to the erle. O my lordē beholde in
yonder ladys hande a wonderfull thyng. I none the
erde awaked and behelde on the Empresse bedde & sawe
the blody knyfe as the countesse had sayd, wherfore he
was greatly moued, and cryed to her and sayd. Awake
woman of thy slepe, what thyng is thys that I se in
thy hande. I none h̄ Empresse thrugh hys crye awaked
out of her slepe, and in her wakyn the knyfe fell out of
her hande, and wyth that she loked by her & founde the
erles daughter ded by her syde, and all the bedde full
of blode, wherfore wyth an huge voynce she cryed & sayd.
Alas alas & welaway my lordēs daughter is slayne.
Than cryed the countesse vnto the erle wyth a pyteous
voynce and sayd. O my lordē, let that deuyllis she womā
be put to the moost soule deth that can be thought that
thus hath slayne our onely chylde. And whan the coun
tesse had sayd thus to the erle, she sayd to the Empresse
in thys wyse. The hygh god knoweth that thou mische
uous woman hast slayne my daughter w̄ thyne owne
handes, for I sawe the blody knyfe in thy handz, and
therfore thou shalt dye a soule deth. Than sayd the erle
in thys wyse. O thou woman, were it not that I dzedē
god greatly, I shold cleue thy body wyth my swerde in
two partes, for I delyuered the from hangrynge, & now
thou hast slayne my daughter, ueuertheles for me thou

Halte

halte haue na hatane, therfore go thy waye out of this
cite without ony delay, for yf I fynde the here this day
thou shalte dye an euyll deth. Than arose thys wofull
Empresse and dyd on her clothes, and after lepte on her
palfray & rode towarde the ect alone without ony safe
condryste. And as she rode thus mournynge by þ waye
she espyed on the lef syde of þ waye a payre of galous
and seuen sergauntes ledyng a man to the galous for
to be haged, wherfore she was moored wþt great pyre
and smote her horse wþt the spurres and rode to them
prayinge them that she myght bye that myndoer, þf he
myght be saued fro deth for ony inde. Than sayd they
Lady it pleaseþ vs well that thou bye hym. A more the
Empresse accorded wþt them & payed hys rausom, &
than he was delyuered. Thus sayde she to hym. Now
dere frende be true tyl thou dye, syth I haue delyuered
the from dethe. On my soule quod he, I promple you
ever to be true. And whā he had thus sayd, he folowed
the lady styllyll they came nygh a cyte, and than sayd
the empreesse to hym. Good frende quod she, go forthþ
waye afore me of the cyte, and take vp for vs an honest
lodgynge, for there I purpose to rest a whyle. Thys
man wente forth as she comauaded, and toke vp for her
a good lodgynge & an honest, where as she abode lōg
tyme. Whan the men of the cyte perceyued her faynes
they wondred greatly, wherfore many of them spake
vnto her of vnlawfull loue, but all was in bayne, they
myght no sped in no wþse. It so tyme after on a day
that there came a myppenfull of marchaundyse, & acri
ued in the hanen of that cyte. Whan the lady herde this
she sayde vnto her seruaunt. Goto the myppen and leys
ther be ony cloth for myne vse. Her seruaunt went forth

to the shyppe, where as he founide many precyous clo-
thes, wherfore he prayd y mayster of the shyppe that
he sholde come in to the cite & speke with hys lady. The
mayster graunted hym, and so he came home to his la-
dy before and warned her of the comynge of y mayster
of the shyppe. Anone after y mayster of y shyppe came
and saluted the lady worthly. And the lady receyued
hym accordyng to hys degree, prayinge hym that he
myght haue for her money liche cloth as myght be pro-
fytale for her werynge. Anone he graunted that she
sholde haue, & soone they were accorded, wherfore the
seruaunt wente agayne wyth the mayster to y shyppe.
And whan they were bothe wythin the shyppe borde,
the mayster sayd to y ladys seruaunt. My dere frende
to the I wolde open my counseyle, yf I myght trust in
the, and yf the lyt to kepe my counseyle and helpe me,
thou shalte haue of me a great rewarde. Than answ-
ered he and sayd. I shall (quod he) besworne vnto the on
the holy gospels that I shall kepe thy couseyle & fulfyll
thyne entent, as farforas I can. Thā said y mayster
of the shyppe, I loue thy lady more than I can tell the,
for her faynes is so greate, that I wolde gyue for the
loue of her all the golde that I haue, and yf I may op-
tayne the loue of her thrugh thy helpe, I shall gyue the
what so ever thou wylte desyre of me. Than sayd the
ladys seruaunt. Tell me by what meanes I may best
spede. Than sayde the mayster of the shyppe. Go home
to thy lady agayne and tell her that I wyll not delynner
the my cloth but yf she comme her selfe, but bynging her
not to my shyppe but yf the wynde be good & able, for
than I purpose to lede her away. Thy couseyle is good
quod the ladys seruaunt, therfore gyve me some re-
warde

ward, and I shall fullfyl thyne entent. And whan he
had thus receyued hys mede, he wente agayne to hys
lady, and tolde her that by no meanes þ mayster of the
chyppe wold not deliuer hym in the cloth but yf she came
her selfe. The lady blyned her seruaunt and wente to
the chyppe. And whan she was wþthin þ chyppe boþde
her seruaunt abode wþthout. Whan the mayster sawe
that she was wþthin the chyppe, & that the wynde was
good, he drewe vp the sayle and sayled forth. Whan the
lady perceyued thys, thus she sayde to the mayster. O
mayster (quod she) what treason is thys that thou hast
done to me. The mayster answered and said. Madame
certaply it is so that I must nebes lye wþth the, naf-
fer medde the. Forsoþe quod she, I haue made a boþe
that I shall never do suche synne but wþth hym vnes
whom I am bounde by ryght and by the lawe. Now
þy quod he, yf þe wþll not graunte me wþth your good
wþl, I shal call you out into the myddel of the see, &
there shal ye byre an eyl. Wþþt þt be so (quod she) that
I must nebes consent or else dys, than praye I the to
araye a preuy place in the ende of the chyppe where as
I may fullfyl thyne entent or I dye, þt be so. I praye
þe that I may lay my oxerlons vnto the fader of þe
men, that he may haue mercy on me. The mayster bly-
ned her, wherfore he let oþdeyne her a cabon in the eade
of the chyppe, and in þe goshe a set her downe on þe
her knees and made her prayres, sayinge in hys wþse
O thou my lord god þt has keþe me from my youth
in clenesse, keþe me now that I be not defouled, so that
I may serue the erer wþth cleane herte & mynde. Whan
þe had thus ended her oration, there arose so deynly a
greate tempest in þe see, þt hym the chyppe all to brant.

ges. Ro.

s.j.

and

and all that were wþthin perþshed, saue the lady that
caught a cable and saued herþfse, and the mayster of þ
Chyppe an other, neuerthelesse she knewe not of hym,
ne he of her, for they were dyped to dyuerse goostes.
This lady dwaded in her owne Empyre besyde a nonry
wherin she was wþchypfully receyued, and she lyued
so holy a lyfe, þ god gaue her grace to heale syche folke
of all maner diseases, wherfore there came moche
people to her wþche croked þlynde and lains, and every
man thongh the grace of god and her holy prayer were
healed; whetþre her name was knownen thongh dy-
uerse regyons! Neuerthelesse she was not knownen as
Empresse. In the same regyne the Emperours brother
(that had haged her before by þe heare) was smitten
wþth a foute leþry. The knyght þ lieut the erles doungh-
ter, and put the blody knyfe in her hande, was þlynde,
defe, and had the palsey. The therfe that he trayed her
to the mayster of the Chyppe was daine and full of the
cramp. And the mayster of the Chyppe was drenȝt
out of hys mynde. Whan the Emperour heerde that so
holy a woman was to such a nonry, he sayd to his bro-
ther thus: Go we dere brother unto thy holy woman
that is dwellynge in the nonry, that she may heale the
of thy leþry. Welde to god quod he that I were healed.
None the Emperour wþth hys brother went towarde
the nonry. And whan the monnes herde of his comynge
they receyued hym wþchypfully wþth processioun. And
than þ Empressus empayred of þorþesse yt onþ such
holy woman were among them that coude heale syche
folke of theyz dyseseas. The prouesse answered & sayd
that synþ one was there. Than was þ Empressus cal-
led forth before the Emperour, but she muzzled her face

as well as the conde, that the Emperour her husbande
sholde not knowe her, and whan she had so done, she sa-
feted hym wylt greate reverence as it apperteyned to
hys estat. And he agayne inlyke wyse, saynge thus.
O god lady, yf y. lyf of thy grace to heale my brother
of hys leprosy, aske of me what thou wylte; and I shall
graunt it the fer thy rewarde. Whan y Empresse herde
thys, she loked aboute her selfe wher the Emperours
brother, that was a sonderlyere. She sawe there also
the knyght that lewe the erles daughter blynde & dese-
The chese that she laued fro the galowes lame and al-
so the mayster of y lyppe distraught out of his mynde
and all were come to her for to be healed of theyz syck-
nes, but they knewe not her, for althat they knewe not
her, she knewe them well. Than sayd she vnto the Em-
perour thus. My reverend lord, though ye wolde gyue
me al your Empere I may not heale your brother, ney-
nor none of the scheres, but of they knowledge openly what
they hane done. Whan the Emperoure herde thys, he
turned hym towarde hys brother and sayde vnto hym,
Brother knowe y oþre pelygryf syne beforen al these men
that thou mayst be healed of thy sycknes. Than anone
he began to tel how he had ledde hys lyfe, but he tolde
not how he had hanched the Empresse in the forrest by y
lyppe. Whan he had knoledge dall that hym lyf, the
Emperoure sayd. Sothly my lord, I wolde gladly lape
onto hym my mede pene, but I wote ryght well it is in
ayne, for he hath not made a full confession. The Em-
peroure heysing thys, turned hym towarde hys bro-
ther and sayd agayne in thys wyse. What sayst thou nowe
to this? for he sheweth nowe in the fessil thou not that
thou art desoule lepre, therfore knowe thy syne tru-

ly that thou mayst be hole, or else auoyde my felawshyp
for evermore. A lord quod he, I may not tell my lyfe
openly but yf I be fyrt sure of thy grace. What hast
thou trespassed agaynst me quod the Emperour. Than
answered his brother and sayd. Myne offence agaynst
theis greevous, and therfore I aske mercy. The Em-
peroure thought not on ths Empress, for as moche as
he supposid that she had vendeide many peres before,
he comauanded his brother to tell forth what he had of-
fended hym, and he shalde be forgyuen. And whan the
Emperoure had thus forgyuen hys brother, he began
to tell openly how he had desyzed the Empresse to hym
wyth hym, and how he had hanged her by the heare in
the forest, bycause he wolden not consent to hym. And
whan the Emperoure heade thys, he was almoste be-
fyde hymselfe, and in hys moodnes sayd thus. O thou
moost wretched creature, the vngearme of god is fal-
len upon the, and were it not that I have pardoned the
thou sholdest dyethe moost shamefull deeth that coude
be thought. Than sayd the knyght that heve the erles
daugter. I wote not quod he of what lady he meane,
but well I wote that my lord founde on atyme such
a lady hangyng by the heare in the forest, and brought
her home to his castell, and betake her hys daughter to
kepe, & thered her as myght as I coude to syone with
me, but the wolle in no wyle consente to me, wherefore
I heve the erles daugter that a partytien, & labas
I had so done, I put the bludy knyght in þ laders hande
that the erle sholdethynke she had slayne his daughter
wyth her owne handes, and than was the exiled thens
but wheres he became I wote not. Than sayd the thefe
I wote not of what lady þername, but well I wote that

that seuen sergauntes were ledynge me to the galous
and suche a lady came tydynge by , and bought me of
them , and than wente I wyth her , and afterwarde I
betrayed her vnto a mayster of a Hyppe . Suche a la-
dy (quoddy mayster of the Hyppe) receyued I , & whan
we were in the myddes of the see , I wolde haue layne
wyth her , but she lade downe to her prayres , and noone
there arose suche a tempest that hysyppe all to brast . It
were all drowned saue I , but what afterwarde befell
of her wote I not . Than cryed y Empresse wyth a hys
voynce & sayd . Soothly de ce frendes ye are now clene con-
fessed , wherfore I wyl now laye to my medysyne , and
amouz they receyued theyz helthe . Whan the lady had
thus done , she opened her face vnto y Emperour , & he
anoye knewe her , & ran to her & subraied her in his ar-
mes & kyssed her oftentymes , & for ioye wepte hytterly
springe . Blessed be god , now haue I founde that I de-
syred . And whan he had thus sayde , he ledde her home
to his palays wyth great roye , and after whan it pleased
god , they ended bothe theyz lyues in peace .

CThys Emperour hathe beneath oure lord Jesu Christ
The emprese betokeneth a holy soule . The emperours
brother betokeneth the helthe , to whomе our lord hath
gyuen charge of thys Empyre , but most peculiarily to
the soule . He verthelesse thew i[n]chideth the confoundeth
the soule so sprynge . But he soule that aloweth god above
all thynges wythstandeth that temptacyon & calleth to
her , her goostly power , that is to saye , reason , wyl , un-
derstandinge & consciencie , & maketh them to empesone
the flesche that is disobedient to the soule , in the prison
of penaltie , unto hym he sheweth reasoun in al thyng .
And thus shal he pech miscreythe spryngh agayn to whome

holy scripture saþþ. O hledic! home of peccat in spe,
Cursed be that man that syneth in hope. And at þast
the soule enclyneth to the flesche, and letteþ hym out of
the pryon of penance, & wassbeth hym from the syþþ
of synne, & arayþ hym wyth good vertues, & maketh
hym lepe on the palfreye of charite, and so rydeth forth
to mete our lord anster daye. But alas full ofte the
synner trespaþeth agaynst holy scripture, wherfore the
herete, that is to saye, the lust of the flesche & of synners
arayþ before hym, and after remynd great boundes,
that is to saye evyl thoughtes, and so longe they chase
þyll the bodd & the soule be left alone, & thā the flesche
stereth that noble soule the spoule of almyghty god to
hym. But the blessed soule that is so well beloued wyth
god, wyl not forsake her lord & consent to synne, wher-
fore þreþchod fleshe ful ofte despoylith her of al her
cloþyng, that is to saye, of all her vertues, & hangeth
her up by the heare on an oke, that is to saye, on lustes
and dolþes, and there she hangeth vnto the good erie
cometh, that is to saye, a dyscrete confessour in the fo-
rest of þys worlde, to preche & teche the worde of god,
and takeþ her downe and ledeth her forth to þerþe
tonours the his daughter, that is to saye, to nourys the
conscience wyth werkis of mercy. The erie had in his
chambre a lamp, ryght so every discrete confessour or
preche shal haue afore hym the lamp of holy scrip-
ture, wherby he may se boþe the greuaunce & the pro-
fyle of the soule, in teichyng of vertues, and puttynge
awaye of byee. The stewarde that seretþ her to synne
is not Isle but pyde de lyfe, to þerþe is stewarde of þys
worlde, by whome many men be deceyued. But we ha-
þe soule that is so well beloued with Chayþ, wyl not
consent

consent vnto the synne of pryde, than taketh thy sene
warder the knyfe of couetysse, wherwyth he sleeth the
erles daughter, that is to saye, conſcience, accordyngē
to scripture, saying. Golde and syluer hath blynded the
eyen of iudges, & hath ouerþrown wylemen, so that
equite and ryghtwysnes myght not entre, but stode a-
fere and turned theyz backes. Thys lady also bought
a man fro hangynge, that is to saye, from euerlastynge
deth, whyche he had deserued by deedly synne. Ther-
fore dō we as dyd thyſ lady, ſimble we our horſe, that
is to ſay, our fleſhwe wyth the ſpurrēs of penaunce, & ſo
ryde we forth in all haste to ſauē our neyghbour from
the galous of deedly synne, helpyng hym bothe body-
ly and goostly, as Salomon ſayth. Wo be to that man
lyengē in deedly synne, that hath no man to lyfte hym
out therſelf. Therfore awake thy neyghbour and helpe
hym. For a brother that is holpen of another is lyke a
ſure cyte, & yf he gyue no more but a cuppe of colde wa-
ter to hym in the waye of helpe, he ſhall not loſe hym re-
warde. But many now a dayſ be full vntkynde as was
thyſ theſe, whyche falſly deceyued hys lady after þ ſhe
had ſaued hym fro hangyng. The mayſter of þ ſhippe
betokeneth þ worlde, by whome many men be decey-
ued. But neuertheleſſe as ofte as a man taketh on hym
wylfully the charge of pouerte, & obeyeth vnto the co-
maundementes of god, and forſaketh the worlde, than
breketh the ſhippe. For it is imposſible to please god &
man and the worlde at ones. Whan thyſ lady had eſca-
ped the tempeſt of the ſee, ſhe wente to a noney, that is
to ſaye, the ſoule after þ troublēs of thyſ worlde wente
to the holy lyfe, & than he healed all maner ſycke folke,
that is to ſaye, every man that is troubled in thyſ ſoule

that

that is to say, infecte wyth dyuerse sycknesse that this lady healeth thrugh holy lyfe. But the soule myght not be seen of Chryst her husbande, till she had knowledg openly all her. v. wyttes how she had spent them. And whan she had made a pure confessiō, than y Emperor our lord god her husbande knewe her, & toke her in his armes, & ledde her home to the palays of heuen. Unto the whyche almyghty god brynginge vs all. Amen.

In Rome dwelled somtyme a myghty Emperour named Martyn, whyche for loue kepte wyth hym hys brothers sone, whome men called fulgentius. Wyth thys Martyn dwelled also a knyght that was steward of hys Empyre and uncle unto the Emperour, whyche snuped thys fulgentius, & studyed day & nyght how he myght bryng the Emperour & thys chylde at debate, wherfore the stewarde on a daye wente unto the Emperour & sayde. My lord quod he, I that am your trae servaunt owe of duty to warne your hyghnes of I heare day thyngis & toucheth your honour, wherfore I haue harde suche thynges that I must nedes better it in secreete unto your lordshyp bytwene vs two. Than sayde the Emperour. Good frende quod he, saye on what the lyst. My mosst dere lord quod the stewarde, Fulgentius your cosyn and your neye kyngman hath defamed you wonderfullly and shamefullly thrugh out all your Empyre, sayinge that your brethryndeth, and that it is bethe to hym to serue you of your cap. Than the Emperour wared wythe, and was alnocht besyde hym selfe for anger, and sayde to hym thus. I praye the my good frende tell me the very reouth of that my brethre synnes as he sayth. My lord quod the stewarde, ye may

may byleue me, I never perceyued a sw.ter breth in
my dayes than yours is. Than sayde the Emperoure,
I praye the good frende tell me how I may bryng
thy s chynge to a good prose. The stewarde answered
and sayd. My lord quod he, ye shall ryght well vnder-
stante the trouth, for to morowe nexte whan he ser-
ueth you of your cuppe, ye shall se that he shall turne
awaye hys face from you bycause of your brethe, and
thy s is the moost veray prose that may be had of thy s
chynge. Forsothe quod the Emperoure, a truer prose
can not be had of thy s chynge. Wherefore anone whan
the stewarde herde thy s, he wente streight to fulgen-
tius, and toke hym a syde, sayinge thus. Dere frende
thou art my kyfman, and also nene we unto my lord
the Emperoure, therfore ys thou wylte come thanke
I wyll tell the of the byce wherof my lord the Empe-
roure complayneth ofte, and thyngeth to put the from
hym (but ys it be the rather amended) and that myght
be a greate reprofe to the. Than sayd thy s fulgentius
A good syr for hys loue that dyed vpon the crolle tell
me why my lord is so soze moued wyth me, for I am
redy to amedde my defaute in all that I can or may,
and for to be ruled by your good and dyscrete coulseynge.
Thy breth quod the stewarde synketh so soze, that hys
dynke dothe hym no good, so greuous is unto hym
the synkyng breth of thy mouth. Than sayde fulgen-
tius unto the stewarde. Truly that perceyued I ne-
uer tyll now, but what thyngeth you of my brethes, I
praye you to tell me the very trouth. Sothly quod the
stewarde, it synketh greatly and soule. And this ful-
gentius byleued all that he sayde, and was ryght so-

ges. Ro.

t.s.

sowfull

rowfull in hys mynde, and prayed the stewarde of hys
counseyle and helpe in thys wofull case. Than sayd the
stewarde vnto hym. Yf that thou wylt do by my coun-
seyle, I shall bryngē thys mater to a good conclusyon,
therfore do as I shal tell the. I counseyle the forz þ best
and also warne the, that whan thou seruest my lordē
the Emperoure of hys cuppe, that than thou turne thy
face away from hym, so that he may not fele thy styn-
kynge brethe, vnto the tyme that thou hast prouyded
the of some remedy therfore. Than was fulgentius
ryght glad, and sware to hym that he wolde do by hys
counseyle. Not longe after it befell that thys yonge man
Fulgentius serued hys lordē as he was woute to do,
and therwyth sodeynly he turned his face fro hys lordē
as the stewarde had taught hym. And whan the Em-
peroure perceyued the auoydying of hys heed, he smote
thys yonge Fulgentius on the brest wyth hys fote, and
sayd to hym thus. O thou nougat rybawde, now se
I well it is true that I haue herde of the, and therfore
go thou anone out of my syght, that I se the no more
in thys place. And wyth that thys yonge fulgentius
wepte full soys, and auoyded the place and wente out
of hys syght. And whan thys was so done, the Empe-
roure called vnto hym hys stewarde and sayd. How may
I put thys rybawde from the worlde that thus hath
defamed me. My moost dere lordē quod the stewarde,
ryght well ye shall haue your entent. For here besyde
wythyn these thre myle ye haue bryckmakers, whiche
dayly make greate fyres for to brenne brycke, and also
they makelyme, therfore my lordē sende to them thys
nyght, and charge them vpon payne of deth, that who

so euer cometh to them fyrt on the morowe, sayinge to
them thus. My lord commaundeth you to fulfyll hys
wyll, that they take hym and cast hym in the forneys
wyth the stones, and thys nyght comande ye thys ful-
gentius that he go erly in the mornynge to your werk-
men, and that he aske them whether they haue ful-
filled your wyll or not, and than shall they accordyng
to your comauement cast hym in the fyze, and thus
shall he dye an euyli deth. So thly quod the Emperour
thy couisayle is good, therfore call to me that rybaude
Fulgentius. And whan thys yonge man was come to
the Emperour, he layde to hym thus. I charge þ vpon
payne of deth that thou ryse erly in the mornynge and
go to the brenners of lyme and brycke, and that thou
be wyth them before þ sonne ryse thre myles from this
house, and charge them on my behalfe that they ful-
fill my comauement, or else they shall dye a shame-
full deth. Than sayd thys Fulgentius. My lord þf god
wende me my lyfe I shall fulfyll your wyll, though I
scholde go to the worldes ende. Whan Fulgentius had
þys charge, he coude not slepe for thought, but that
he must aryse erly for to fulfyll hys lordes comauen-
ment. The Emperoure aboute mydyng sente a mes-
senger on horsbacke vnto his brycke makers, comau-
ning them vpon payne of deth, that who so euer came
to them fyrt in the mornynge, saynge vnto them the
Emperours comauement (whych is before reher-
sed) that they sholde take hym & cast hym in to the fyze
and brenne hym to the bare bones. The bryckmakers
answere þt sayd it sholde be done. And than the messen-
ger rode home agayne, and tolde the Emperoure that

hys comandement sholde be fulfylled. Erly in the mor-
nyng folowynge fulgentius arose and arayed hym
towardes hys waye, and as he wente he herde a bell
rynge to masse, wherfore he went to that chyrche for
to heare masse, and after the eleuacion of the blessed sa-
crament he fell a slepe, & there he slepte a longe whyle,
so that the preest ne none other myght awake hym.
The stewarde desyryng inwardly to heare of hys deth
and how he dyd, aboute one of the clocke he wente vnto
the workmen and sayd to them thus. Syrs quod he
haue ye done the Emperours comandement or not.
They answered hym agayn and sayde. Nay soothly we
haue not yet done hys comandement, but anone it
shall be done. And wyth that they set handes on hym.
Than cryed the stewarde wyth an hygh boyce & sayde.
Good syrs sau me lyfe, for the Emperour comand-
ed that fulgentius sholde be put to deth. Than sayd
they, the messenger tolde not vs so, but he bade vs tha-
who so ever came fyrt to vs in the mornynge, saying
as is before rehersed, that we sholde take hym and cast
hym in to the farneys and brenne hym to asches. And
wyth that wrode they thrawe hym in to the fyre. And
whan he was brente, fulgentius came to them and
sayd. Good syrs haue ye done my lordes comand-
ment. Ye soothly sayde they, and therfore go ye agaynto
the Emperour and tell hym so. Than sayd fulgentius
for Chrysostomes loue tell me that comandement. We
had in comandement sayd they vpon Payne of deth,
that who so ever came to vs fyrt in the mornynge, and
sayd lyke as thou hast sayde, that we sholde take hym
and cast hym in to the forneys. But afore the came the
stewarde,

the whyche bryngē vs our lord Iesu Chrys. Amen.

There dwelled somtyme in Roime a myghty Emperour named Delphinus, whiche had no chyl-
dren save onely a daughter, whiche was a fayze crea-
ture, and greatly beloued of her father. As thys Empe-
rour walked vpon a daye on huntynge in the forest, so
deverly he rode forth out of hys waye, and lost his men,
wherfore he was greatly disconforted, for he wist not
whether he rode, ne in what place he was, tylle at the
last whan he had rydden thus al the daye alone, in the
eueninge he sawe a house, and therider he rode a great
pace, and knocked at the gate. Anone the good man of
the house herde hym, and asked the cause of hys knoc-
kyng, and what he wolde haue. Dere frende quod the
Emperoure, lo it is nyght as ye may se, therfore I do
lyze you of lodgynge for the loue of god. Whan he had
thus sayde, the good man of the house ware that he
was the Emperoure, answered thus and sayde, Good
frende quod he I am the Emperours foster, and have
plente of venyson and other bryskilles for you. Whan
the Emperoure herde thys, he was ryght glad in hys
mynde, neuerthelesse he tolde hym not that he was the
Emperoure. And than the foster opened the gate, and
receyued hym as worshippfully as he coude, & set hym
to hys supper, and serued hym honestly. And whan he
had supped, the foster brought hym to hys chambrie,
and whantyme was he wente to bedde. In the same
nyght it befell that the fosters wyfe was traualyng
of chylde in an other chambrie fast by, and was delyuer-
ed that same nyght of a fayze sone. And as the Empe-
rour

roure labe in hys bedde sleepynge , hym semed he herdes
boyce saying to hym thyres these wordes . Take , take ,
take . And wylth that he awoke , and meruayled greatly
what it myght be , sayinge to hymselfe thus . A boyce
byddeþ me take , take , take , what shall I take . And
anone he fel a slepe agayne , and the seconde tyme he
herde a boyce , sayinge vnto hym these wordes . Yelde ,
yelde , yelde . And wylth that he wakened agayne , and
wondred greatly , sayinge vnto hymselfe . What may
thyrs sygnysye . Fyrst I herde a boyce that sayde , take ,
take , take , and nothyng I receyued . And ryght now
I herde an other boyce that sayde , yelde , yelde , yelde ,
what sholde I yelde . And as he laye thus thynkyng
in hym selfe he fel a slepe agayne . And than he herde
the chylde boyce , sayinge these wordes thyres . Fie ,
fie , fie , for this nyght is a cylyde borne that after thy
decease shall be Emperour . Whan the Emperoure herde
thys , he wakened and wondred greatly what it myght
be . In the morynge erly folowynge the Emperoure
arose , and called to hym the foster & sayd . Dere frende
I praye the that thou wylte tell me yf ony chylde be
borne thys nyght to thy knowlege . Why wryfe quod the
foster thys nyght is deluyered of a fayre sone . I praye
the sayd the Emperoure , shewe me thy sone . Whan the
Emperoure had seen the chylde , he sawe a token in the
chyldes visage , wherby he myght know hym an other
tyme , and than he sayde to the foster thus . Dere frende
knowest thou who I am . May soothly quod the foster ,
for I sawe you never before thyrs tyme , as farre as I
am remembred , neverthelesse it semeth that ye sholde
be a gentylman . Than answered the Emperoure and
sayd .

C. 160. fol. 11v. made the 11. of may 1591 being munday.

sayd. I am quod he the Emperour your lord, whome
ye haue lodged thys nyght, wherfore ryght hertely I
thanke you. This hearynge the foster fell downe vpon
bothe hys knees at his fete, and besought hym of merc-
y, ys that he had offendyd hys hrgnnes in ony thyng
prayinge hym of forgyuenes. Than answered p Em-
perour & sayde. Dredethe not, for I thankethe hertely
of thy goodchere, & thy sone that was boorne to nyght
I wyl haue sor to nouryske & bryngge vp in my courte
and to morowe I shall sende for hym. A my gracyous
lord quod the foster, it is not agreable that suche a no-
ble Emperour sholde nouryske the chylde of hys sub-
iecte and seruaunt, neuerthelesse your wyl be fulfyl-
led, for whan your messengers come I shall delyuer
them my sone. Whan thys was sayde, the Emperoure
toke hys leue and rode home towarde his palays. And
whan he was comme home, he called vnto hym suche
seruauntes as be trusted best, and sayde to them thus.
Go ye quod he vnto my foster, wyth whome I was
lodged thys nyght in the forest, and receyue of hym his
sone, of whyche hys wyfe was delyuered thys nyght,
and vpon payne of deth I commaunde you that ye flee
hym by the waye, and cast hys fleshe to the dogges,
but bryngge wyth you the herte to me. And but ye ful-
fill my commaundement, ye shall dye the moost foulest
deth that can be thought. I none hys seruautes wente
to the forest and receyued the fosters sone, and brought
hym wyth them. And whan they were comme vnto
the palays, one of them sayde. How shall we do that
we may fulfull our lordes comaunderment in slayng
of thys chylde. Some answered & sayde that the chylde

ges. Ro.

v.j.

holde

Cholde be slayne, and some wolde haue sauied hys lyfe,
and whyle they stroue thus amouge themselfe, one of
them that was moost mercyfull layde vnto the other.
O my good frendes heare my counseyle, and ye shall
not forsynke it. If we muriher thys innocent chylde
we shall greatly offend almyghty god, therfore here
be yonge pygges, selle we one of them; and than may
we beare wþt hys herte, and present it vnto the
Emperoure, sayinge that it is the herte of the chylde,
and thus shall we not shede the chyldes blode. Than
sayde they, thy couseyle is good, but what shall we do
wþt the chylde. Good frendes quod he, let vs wraphpe
hym in some clothes & laye hym in some holowe tree,
for perauenture god wylhelpe hym and sauie hys lyfe.
And whan he had thus sayd, they dyd gladly after thys
counseyle in all thynges, and slew the pygge, & wente
they waye and bare home with them the pygges herts
to the Emperoure, sayinge vnto hym thus. Loo gra-
cious lord we haue slayne the chylde as ye comman-
ded vs, and wþt that they shewed hym the pygges
herte. The Emperoure supposyng that it had ben the
chyldes herte, toke it & lest it in to the fyre, desperteously
layinge. Loo that is the herte of hym whyche sholde
haue ben Emperoure after me. Loo what is to byleue
in dremes & bylyspons, whyche be nouȝt else but fanta-
syes and bayne thynges. The seconde daye after that
the chylde was put in to the holowe tree, ther came
an erle for to hunte in the forest, and as hys houndes
chased an herte they came to thys holowe tree where
the chylde laye, and whan they felte the sauice of the
chylde, they wolde go no farther. The erle seynge thys
meruaylled

meruayled greatly why hys hōdes abode there, and
smote his horse with the spurres and rode a great pace
till he came to them. And whan he came vnto the tree
wherin the chylde was layde, he loked in at an hole &
sawe there the chylde lyenge, and than was he ryght
glad, and toke vp the chylde in hys armes full louyng-
ly, and bare hym home vnto hys castell, sayinge vnto
the countesse hys wyfe. Lo my dere wyfe, thys daye
by fortune I haue founde a full fayre chylde in an ho-
lowe tree as I hunted in þ forest, wherof I am ryght
glad. And bycause that I never begate sone ne dough-
ter on the, ne thou never yet conceyned a chylde, ther-
fore I exhorte the that thou wylte feyne thy selfe tra-
uaylynge of chylde, and saye that thou hast borne thys
chylde. The countesse fulfyllid ryght gladly the erle's
wyll and desyre, and sayde. My moost dere lord, your
wyll in thys thyng shall be done. Not longe after this
lydynge wente thugh out all that countree that the
countesse was delyuered of a fayre sone, wherfoze eue-
ry man made great ioye. The chylde began to growe
and was ryght well beloved of every man, and moost
spechyally of the erle and of the countesse. It befell after
whan the chylde was .xv. yere of age, the Emperoure
made a solempne feest vnto all þ lordes of hys Empyre
vnto the whyche feest thys erle was called. And at the
daye assygned he came and brought the chylde to hym
whyche was at that tyme a fayre yonge squyer, & car-
ued at the boorde before the erle. The Emperour great-
ly behelde hym, and espyed the token in hys forched
whyche he had seen before in the lassers house, wher-
fore he was greatly moued & vexed wrythyn hym self.

and sayd unto the erle in this wyse. Whose sone is this
Sothly sayd the erle, he is my sone. Than sayd y Emperour.
By the fayth and trouth that thou owest unto
me, tell me the trouth. The erle seynge that he myght
not excuse hymselfe by no maner wyse, but that nedes
he must tell hym the trewrth, than tolde he hym al togy
ther, how he had founde hym in the forest in an holowe
tree. Thys hearyng the Emperoure, was almost out
of his ryght mynde for anger, and called unto hym his
seruauntes whiche he had sente before to flee y chylde.
And whan they came before hym, he made them for to
swere upon a boke that they sholde tell hym the trouth
what they had done wryth the chylde. Gracyous lord
sayde they, we put vs unto your grace & goodnes, for
wythout double, pyte so moued vs, that we myght not
flee hym, and than we put hym in an holowe tree, but
what afterwaerde befell of hym, sothly we knowe not,
and in his stede we slewen a pygge, and brought you the
herte therof. Whan the Emperoure had herde the her
trewrth of thys mater, he sayd unto y erle. Thys yonge
man quod he, shal abyde here wryth me. The erle anone
granted, though it was greatly agaynst hys wylle.
And whan the feest was ended, every man toke hys
leue at the Emperoure, and wente where as them lyst.
And at that tyme it fortuned that the Empresse & her
daughter soioured in a greate countre farre fro thens
by the comauadement of the Emperoure. It befell not
longe after the Emperour called unto hym that yonge
squier and sayde. The behoueth quod he, to ryde unto
the Empresse my wyfe wryth my letters. I am redy at
your comauadement my lord sayde he, to fulfyl your
desyre,

desyre. Anone the Empereour let wryte letters, wher-
of the entent was thys. That the Empresse sholde take
the bearer of these letters, and let hym be drawen at a
horse tayle, and after that she sholde let hym be hanged
tyl he were ded, and that vpon payne of deth. Whair
the letters were all made and sealed, than the Empe-
reour toke them vnto the yonge squyer, comaundyng
hym to sped hym on hys iourney. And anone þ yonge
squier receyued them gladly, and put them sure in a
boxe, and rode forth on his iourney. Whan he had ryd-
den thre or fourre dayes on his iourney, in an evenyng
he came vnto a castell wher as dwelled a knyght, and
prayed hym mekely of a nightes lodynge. The knyght
seyng and beholdynge the good fauour of hys yonge
squier, he graunted hym lodgyng, & made hym good
chere and well to fare, and afterward brought hym
vnto hys chambre. And whan he was there he wente
to bedde, and anone fell on slepe, for he was full wery
of hys iourney, and forgate hys boxe wyth the letters
lyenge openly in hys chambre. Whan the knyght sawe
the boxe, he opened it, & founde the letters sealed wyth
the Emperours sygne manuell, and was greatly tem-
pted to open them, and at the last he opened them full
subtelly, and than he redde how the Empresse vpon
payne of dethe sholde put the bearer of them to dethe,
and than he was ryght sorrowfull, & sayde wryth hym
selfe. Alas quod he, it is great pyte to flee suche a fayre
yonge man, and therfore yf I may, it shall not be so.
And anone the knyght scraped awaie that wrytinge
and wrote in þ same paper a letter sayinge these wor-
des. Upon payne of deth I comaunde the that thou

v. iii. take

take the yonge squyer bearer of these letters, and let
hym be wedded wythout ony delay vnto my doughter
and yours, whyth al the honour & solempnyte that can
be tought, and whan they be wedded that ye take
hym as your owne sone, and that he kepe my rowme
till I come vnto you my selfe. Whan the knyght had
thus wryten, he closed the letters subtly & put them
in to the boxe agayne. Erly in the mornynge the yonge
squier arose and hastely made hym redy, and toke hys
leue of the knyght, and rode forth on hys iourney, and
the thyrde daye after he came vnto the Empresse, and
salued her ryght worshypfully in the Emperours be-
halfe, and tokeher the letters. And whan the Empresse
had redde them, anone she sent her messengers thrugh
the countree, comaundyng the states and gentylmen
to come vnto her doughters weddynge at a certayne
daye assygned. Whan they day was come thider came
many greates lordes and ladyes, and anone this yonge
squier wedded the Emperours doughter wyth great
honour and worshyp, accordyng to the tenoure of the
letters, and was ryght well beloued and moost honou-
red amonoge þe people. Not longe after it befell that the
Emperoure came in to that countre. And whan þe Em-
presse herde of her lordes comynge, she toke wyth her
her sone in lawe wyth moche other people, and wente
agaynst þe Emperoure for to welcume hym. Whan the
Emperoure sawe thyrs yonge squyer ledynge the Em-
presse hys wyfe, he was greatly moued wythin hym
selfe, and sayde. O thou cursed woman, bycause thou
hast not fulylled my comaundement, thou shalte dye
an euyll deth. A my dere lord quod she, all that yecom-
maunded

maunded we to do I haue fulfylled. Nay curstid wa-
man sayd the Empour, it is not so, for I wrote to the
that thou holdest put hym to deth, and now I se hym
alyus. My lord quod þ Empresse, sauynge your grace
ye wrote to me that I sholde gyue hym your daughter
to wyfe, and that on payne of deth, in wytnes wherof
loo here your letters wyth your owne seale manuell.
Whan the Empoure herde thys, he wondred greatly
and sayd. Is he wedded than to my doughter. Ye soth-
ly sayd the Empresse, longe agone w great solempnite
and worshyp, and as I byleue your doughter is wth
chylde. Than sayd the Empoure. O thou lord Jesu
Chrst, it is great foly to stryue agaynst thyne ordyn-
naunce, therfore syth it is so, thy wyll must nedes be
fulfylled. And with that he toke his sone in lawe in his
armes & kyssed hym, whyche after hys deth was Em-
perour, and ended hys lyfe in rest and peace.

C Thys Empour may besoken Herode, or else every
synner, whyche walked alone wythout trouth, till he
came to the fosters house, that is to saye, the chyrche
whyche is the house of god. Thys Herode wolde haue
slayne thys chylde Jesu, wherfore he sente messengers
to seke hym, accordyng to the scripture of saynt Ma-
thewe, tellyng how he comaided þ thre kynges to seke
hym, and brynge hym tydynge agayne where he was
þ he myght come & worshyp hym also, but thys sayde
he nor for loue, but for decepte. The foster betokeneth
Iolep our ladyes hysbande whyche kepte hym. But
whan the messengers came, that is to saye, whan the
thre kynges came, they slew hym not, but worshyp-
ped hym on theyr knees, and leste hym in the holowe
tree

tree of hys godhede. The erle that came & soude thys
chylde betokeneth the holy goost, whiche warned Ioseph by the aungell in hys siepe, that he sholde take our
lady and her sone and flee in to the lande of Egypte.

Thys moralyte may be vnderstande oþerwyse. Thys
Emperoure may betoken a synner that walketh in the
forest of hys wrold sekyng vanytees and nouȝt els
vnto the tyme he come to the house of god, and there
he is receyued benygnely of the prelate of the chyzche,
þf he wyll obey the comandementes of god. But ma-
ny of vs now a dayes sleþeth in the chyzche whan they
obserue not the werkes of mercy, and therfore ought
they to dzedre the voyses whiche I haue rehersed by þ
fyrist take, that may be vnderstande the great benefyte
that he gaue the whan he put in the a soule, made at
hys owne symlytude. By the seconde take is vnder-
stande the sone of the father of heuen, whiche was
borne of the blessed virgyn Mary. By the thyrdre take
is vnderstande the same sone of god, whych dyed vpon
the crolle. By the fyrist yelde is vnderstande, that we
ought to yelde our soule vnto almyghty god as clene &
as fayre as he gaue it vs after the walþrynge of our
baptysme. By the seconde yelde is vnderstande, that
we ought dayly to yelde honour and worship and loue
vnto almyghty god. By þ thyrdre yelde is vnderstande
that we ought to yelde to god true confessyon, contry-
cyon and satisfaccioun. The fyrist flee betokeneth synne
whiche we sholde flee. The seconde flee betokeneth the
wrold whiche we sholde flee for the greate falschede &
temptacyons that ben therin. The thyrdre flee betoke-
neth everlastynge paine, the whiche we ought to flee
thrygh

thugh merytous workes, by the whiche we may
come the rather unto euerlastyng ioye and blysse. Un-
to the whiche brynge vs our lord Iesus. Amen.

There dwelled somtyme in Rome a myghty Emperour named Sauracynus, whiche ordeyned
for a lawe, that who so ever rauylshed a virgyn sholde
dye, & yf she were rescowled, than he that rescowled her
sholde haue her to wyfe, yf hym lyst, and he wolde not
wedde her, than sholde she be gypded and wedded by
hys couseyle. It befell vpon a daye that a tyraunt na-
med Poncianus wolde rauylshe a virgyn, & ledde her
wyth hym into a forest, and defouled her of her may-
denhede. And whan he had so done, he wolde haue
slayne her, and as he was despoylyng of her clothes
there came rydynge by that forest a curteys & a gentyll
knyght whych herde the cryenge, and lamentynge of
a damoysell, wherfore he smote hys horse wyth hys
spurres, and rode a greate pace into the forest, to wyte
what it myght be. And than he sawe a woman stan-
dyng naked saue her smocke, & than sayd the knyght.
Art thou she(sayd he)that cryed so lamentably. Than
answered the damoysell and sayde. ye soothly, for thy man
that standeth here hath rauylshed me and defou-
led me of my maydenhede, and now he wolde selle me,
and therfore he hath despoyled me of my clothes that
he myght smyte of my heed, for the loue of god gentyll
knyght helpe me now. Than sayde the tyraunt. She
lyeth, for she is my wyfe, and I haue founde her in
anountry wyth an otherman, and therfore I wyll selle
her. Than sayde the knyght. I byleue better the wo-
ges, Bo. v.i. man

man than the , for lo the tokens of trouth appere openly in her b^rylage that thou hast rauylshed hit, and therfoze wyl I fyght wyth the for her delyuerance. And anone they sterte togyder and fough特 egerly till they were bothe soze wounded . Neuerthelesse the knyght optayned the victory , and put the tyraunt to fyght. Than sayde the knyght vnto the woman. Loo I haue suffred for thy loue many soze woundes , and haue saued the from þ deth , wylte thou therfoze be my wyfe. That I desye you quod she wyth all my herte , & thervpon I betake you my teouth. Whan she was thus ensured, than sayde the knyght. Here belyde is my castell go ye thyder and abyde there till I haue bysyt my frendes and my kynnesmen, to prouyde for al thynges nedefull for our weddyng , for I purpose to make a greate feest for thyne honour and worshyp . My lord quod she, I am redy to fulfyll your wyl. Than wente she forth vnto the castell , where as she was worshypfully receyued. And the knyght went vnto hys frendes for to make hym redy agaynst the daye of maryage. In the m^rane whyle came Poncyanus the tyraunt to the knyghtes castell , and prayed her that he myght speke wyth her. Than came she downe from the castell to hym. Thys tyraunt subtilly flatered her , and sayd. Gentyl loue ys it please you to consent to me , I shall gyue you bothe golde and syluer and greate rychesse, and I shall be your seruaunt , and ye my souerayne. Whan the woman herde thys, full lyghtly she was deceyued thrugh hys flatering lauguage, and graunted hym to be hys wyfe, and toke hym in wyth her into the castell . It was not longe after but that thys knyght
came

angrywold
angrywold
angrywold
angrywold
angrywold

came home , and soude the castell gate shetle & knocke
therat , but longe it was or he myght haue an answer .
And at the last the woman came and demaunded why
knocke so harde at the gate . Than sayde he to her .
ere lady why hast thou so soone changed my loue
& come in . Naye soothly sayd she , thou shalte not
me here , for I haue here wþt me my loue whiche
loued before . Remembre quod the knyght that thou
gauē me thy trouth to be my wyfe , and how I sauē
the from deth , and yf thou ponder not thy sayth , be-
holde my woundes whiche I haue suffred in my bo-
dy for thy loue . And anone he vnclothed hymselfe na-
ked saue hys brecche , that he myght shewe hys wōudē
openly . But he wolde nat se them , ne speke moze wþt
hym , but he tte fast the gate and went her waye . And
whan the knyght sawe thys , he wente to the Justyce
and made hys complaynte to hym , prayenge hym to
gyue ryghtwysse iudgement on thys tyraunt and thys
woman . The iudge called them before hym , and whan
they were come , the knyght sayd thus . My lord quod he ,
I aske the benefytes of the lawe , whiche is thys .
yf a man rescowe a woman from rauylshynge , the
recover shall wedde her yf hym lyst , and thys woman
delyuered I from the handes of the tyraunt , therfore
I ought to haue her to my wyfe , and farthermore she
gauē me her sayth and troueh to wedde me , and ther-
upon she wente to my castell , and I haue done great
cost agaynst our weddyng , and therfore as it semeth
me she is my wyfe , as by the lawe . Than sayd þ iudge
to the tyraunt . Thou knowest well that thys knyght
delyuered her from thy handes , and for her loue he suf-

fed manys gryuous wylness, and
wostenst that the wylnes myte by the
lyst. But aray her delverer adde wyt
thou haddes penitent therfore this day
to be henged. Chrysafyde the knyghte
lyke myse. A woman thou knowest howde
laved the from deeth, and therupon them
thy fayth and trouthe to be brengyd. And
reasons thou art hys myse, therfore the knyghte
by thy fayth and trouthe. Thys is not wytchement but thow
coſented afterwarde to the pnyment, and therfore thow
in to the knyghtes castell, and brachte the knyghte to the knyght,
an wolde not le hym wondre, he had
ſuffered for thy loue, and therfore I judge thow haſt been
yed. And so it was done, bothe the rauylshed and he
that was rauylshed were dampned to the deeth, wher
fore every man prayed the iudge for hys ryghþerweſe
iudgement.

CThys Emperoure betokeneth the father of hem
whyche ordeyned for a lawe, that yf the soule of man
were rauylshed from god by synne, the lauer of the
soule sholde wedde hym, yf hym lyf. The woman that
was rauylshed betokeneth the soule of man, whyche
was rauylshed by synne of our fore father Adam, and
ledde out of paradise in to the forest of thys wretched
woylde by the tyraunt Poncyanus, whych betokeneth
the denyll, and he not onely defouled her by leſyng of
the herytage of hemen, but also he wolde flee her wþ
everlastyng payne. But the soule cryed wþ an hygh
voynce, whiche crye our lord Jesu Chryst herde. Thys
crye was made whan Adam cryed after þ oyle of met-

CP.

tue tyll i,
was nedfull, tha.
the ascencyon daye al.
a dwelkyng place of eu.
sholde dwell after the daye of do...
in honour and glory. But alas in
the deuyll and begyled the wretched
synne, & so he entred in to þ castell of our
sholde be the castell of god. The knyght I
at the gate of our herte, accordynge to thyz
Ecce sto ad hostium et pulso. Lo I stande a
and knocke , ys ony man wyll open that I ma
But where as the deuyll is, god may not entre, but y
the synner wyll receyue hym by penaunce, whyche se-
ynghe the gentyll knyght Jesu, shewed hymselfe naked
x. viij. hangyng

London in Crede lane, by
Lynge. In the reke of our
se god. M.D.LVII.



and chyde ther not
for to late & he wold be not
so far off when he wold come
to me and make well in my bed
the wost and abste doce farrer
in chyld as yng man doce

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